

CERTAYNE

Sermons, or homilies,
appoynted by the kyn-
ges Maestie, to be decla-
red and redde, by all per-
sones, Vicars, or Cu-
rates, euery Son-
daye in their
churches,
whete
they haue
Cure.

Anno. 1547.

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THE PREFACE.



HE Kynges moste excellent Maiestie, by the prudente aduyse of hys moste deere beloued Uncle, Edward duke of Somersett, Gouernour of hys Maiesties persone, and Protector of all hys hyghnes Realmes, Dominions and Subjectes, with the reste of hys moste honable Counsayll, moste graciously considerynge the manifolde enormities, whiche heretofore haue crept into hys graces Realme, throughe the false vsurped power of the Bishoppe of Roine, and the vngodly doctrine of hys adherentes, not onelye vnto the greate decaye of Christian religion, but also(if Gods mercy were not) vnto the bitter destrucion of innumerable soules, whiche, through hypocrysy and pernicious doctrine were seduced, and brought from honoryng of the alone, true, luyng, and eternall God, vnto the worshippyng of creatures, yea, of stockes and stones, from doyng the commaundementes of God, vnto voluntary workes and phantasyes inueted of men, from true religio, vnto Popishe Supersticion: considerynge also, the earnest and feruent desire, of his dereley beloued Subjectes, to bee deliuered from all errors and supersticions, and to be truely and faythefullly instruced in the verye worde of God, that lucyl foode of mannes soule, wherby they may learne vnfainedly, and accordyng to the mynd of the holy Ghoste, expressed in the scriptures, to honor God, and to serue

A.ii. their

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their Kyng, with all humilitie and subiection , and
Godly and honestly, to behau theim selfes toward
all men: Agayn callynge to remembraunce, that the
next and mooste ready waie, to expell and auoide, as
well all corrupte, vicious and vngodly liuyng, as
also erronious doctrine, tendyng to Supersticion,
and Idolatrie, & clerely to put away all contencio,
whiche hath heretofore rySEN , through diuersitie of
preaching, is the true settynge furthe , and pure de-
clarynge of Gods woord, whiche is the principall
guyde and leader vnto all Godlinesse and vertue :
Finally, that all Curates, of what learnynge soever
they be, may haue some Godly and fruitfull lessons
in a readines, to reade and declare vnto their parti-
shioners, for their edifying, instruction , and cofort:
hath caused a booke of Homelies , to bee made and
set furthe , wherein is conteined certain wholsome
and Godly exhortacions, to moue the people to ho-
nor and worshippe almighty God , and diligently
to serue hym, euery one accordyngc to their degré,
state, and vocation: the whiche Homelies, his Ma-
iestie commaundeth and streightly chargeth , all
Persones, Vicars, Curates, and all other, hauyng
spirituall cure, euery Sondaye in the pere , at hygh
Masse, when the people be mooste gathered together
to reade and declare to their parishioners, playnly,
and distinctly, in such ordre, as they stande in the
boke, (excepte any Sermon bee preached) and then
for that cause onely, and for none other, the reading
of the sayde Homelie , to be differred vnto the nexte
Sondaye folowyng. And when the foresayde boke
of Homelies is redde ouer, the Kynges Maiesties
pleasure

The Preface.

pleasure is, that the same be repeated, & redde agayn,
in suche lyke sorte, as was before prescribed, vnto
suche tyme, as his graces pleasure shall further be
knowen in thys behalfe.

Also, hys maiestie commaundeth, that the sayde
Ecclesiasticall persones, vpon the firste holy daye,
falling in the Weke tyme of euery quarter of the
yere, shall reade his Iunuccions openly and distinc-
tely to the people, in maner and fourme in the same
expressed: And vpon euery other holy and fe-
uall daye through the yere, likewise fal-
lyng in the weke tyme, they shal recite
the Pater noster, the Articles of
our fayth, and the tene com-
maundementes in En-
glishe, openly before
all the people, as
in the sayd Ju-
nuccions
is speci-
fied: that all
degrees and al ages,
may learne to know God,
and to serue him, accor-
dynge to hys holy
woorde.

A M E N.

A.iii.

C

A fruitfull exhortation, to the reading and knowledge of holy scripture.

The prayse
of holy scri-
pture.



To a Christian man, there can be nothyng, either more necessarie, or profitable, then the knowledge of holy scripture: forasmuche, as in it, is conteyned Gods true word, settynge furth his glorie, and also mannes duetie. And

The perfect there is no truth, nor doctrine, necessary for our iustification, and euerlastyng saluacion, but that is,

(or may be) drawen out of that fountain, and welle

The know of truth. Therfore, as many as be desirous, to entre
ledge of holy into the right and perfect way vnto God, must ap-
Scripture is plie their wyndes, to knowe holy scripture, without
necessary.

the which, they can neyther sufficiently knowe God

To whō the and his will, neither their office and duetie. And as
knowlege of drynke is pleasaunt to them, that be drye, and meat
holyscriptu re is sweete: to them that be hūgry: so is the readyng, heartyng,
pleasaunt.

searchyng and studiyng of holy scripture, to theim
that be desirous to knowe God, or theim selfes, and

Who be ene to do his will. And their stomackes onely, do lothe
mies to holys and abhorre the heauenly knowledge, and foode of
scripture.

Gods word, that be so drowned in worldly vanities
that they neither sauor God, nor any Godlincs: for
that is the cause why they desire such vanities, ra-

An apte simi- ther then the true knowledge of God. As they that
litude, decla- are sicke of an ague, whatsoever they eate or drinke
tyng of whō the scripture is abhorred. (though it bec never so pleasaunt) yet it is as bitter
is abhorred.

to theim, as wormewood, not for the bitterness of
the meat, but for the corrupt and bitter humor, that
is in their awne toungue and mouth: euē so is the
swetenesse

To the scripture.

swekenesse of Gods woorde, bitter, not of it self, but onely vnto them that haue their myndes corrupted with long custome of synne, and loue of this world.

Therefore, forsayng the corrupt iudgement of carnall men, whiche care not, but for their carcasse, let vs reuerently heare & reade holy scriptures, whiche is the foode of the soule. Let vs diligently searche for the welle of life, in the bokes of the new and old Testament, and not conne to the stinkyng podelles of mennes tradicions, deuised by mannes unagination, for our iustificacion and saluacion. For in holy scripture, is fully contayned, what we ought to do, and what to eschewe, what to beleue, what to loue, and what to loke for at Gods handes at length. In those bokes we shall finde the fatter, from whome, the sonne, by whome, & the holy Ghoste, in whome, all thynges haue their beynge and cōseruacion, and these thre persones, to be but one God, and one substance. In these bokes, we may learne to know ourselfes, how vile and miserable we be, & also to know God, how good he is of hymself, and how he committeth his goodnes vnto vs, and to al creatures. We may learne also in these bokes, to know Gods wil and pleasure, asinuche as (for this present tyme) is conuenient for vs to knowe. And (as the greate clerke, and godly preacher saint Iho Chrysostome saith) whatsoeur is required to saluacion of man, is fully conteyned in the scripture of God. He that is ignoraunte, maye therfore learne and haue knowledge: he that is harde harted, and an obstatinate sinner, shall therfore finde eternall tormentes, (prepared of Gods iustice) to make him afraied, & to mollifie hym

An exhortacion
on vno the
diligent rea-
dinge, hea-
rynge, & scar-
chinge of the
holy scriptur-
es.
Matth. iii.

The holy scrip-
ture is a suffi-
cient doctrine
for our salua-
tion.

What thynges
we maye
learne in the
holy scripture

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him. He that is oppressed with misery in this world shal there find relief in the promises of eternal life, to his great consolacion & confort. He that is wounded (by the deuil) vnto death, shall find there, medecine, wherby he may be restored agayn vnto health. If it shal require to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any vertue, to geue good counsail, to comfort, or to exhort, or to do any other thyng, requisite for our saluacion, all those thinges (saith S. Chrysostome.) we maye learne plentifully of the scripture. There is, (saith Fulgentius) abundantly enough, both for men to eate, and children to sucke. There is, whatsoeuer is conuenient for all ages, and for all degrees, & sortes of men.

Holy scripture ministereth sufficient doctrine for all degrees and ages.

Matth. viii.
Luke. xi.
Iohn. xvii.
Psalm. xix.

What commodities and propertyes, the knowledge of holy scripture bringeth.

Luke. x.
Iohn. vi.
Collos. i.

These bokes therfore, ought to be much in our hādes, in our eyes, in our eates, in oure mouthes, but mooste of all, in our hartes. For the scripture of God is the heauely meate of our soules, the hearing and kepyng of it, maketh vs blessed, sanctifieth vs, and maketh vs holy: it couerteth our soules: it is a light lanterne to oure fete: it is a sure, a constant, & a perpetuall instrument of saluacion: it geueth wisedom to the humble & lowly hartes: it conforteth, maketh glad, chereth and cherisheth our consciences: it is a more excellent iewell or treasure, then any golde or precious stone: it is more sweter then hony, or honyscombe: it is called the best parte, whiche Marie did chose, for it hath in it, cuerlastynge conforte. The wordes of holy scripture, be called wordes of euerlastynge life: for they be Gods instrument, ordeyned for the same purpose. They haue power to conuerte through Gods promise, & ther be effectual, through Gods

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Gods assistance:and, (beyng recevued in a faithfull Hebre.iii. harre) thei haue euē an heauenly spirituall woorkyng in them, thei are liuely, quicke and iughtie in operacion, and sharper then any two edged sworde, and entereth through, euē vnto the diuidyng a sonder of the soule, and the spirit, of the roynces, and the marty. Christ calleth hym a wise buylder, that buyl-
Matth.16.
Ihon.4:2
deth vpon his worde, vpon his sure and substanci-
all foundacion. By this woordē of God, we shal bee Ihon.5:11.
iudged: for the worde that I speake, (saith Christ)
is it, that shall iudge in the last daie. He that kepereth
the worde of Christ, is promised the loue and fauor
of God, and that he shalbe the mansion place or tem-
ple of the blessed Trinitie. This woordē, whosouer
is diligent to reade, and in his harre to printe that
he readeth, the great affecciō to the transitory thynges
of this wroldē, shalbe minished in hym, and the
greate desire of heauenly thynges, (that bee therein
promised of God) shall increaſe in hym. And there
is nothyng, that so muche establisheth our faithe,
and trust in God, that so much conserueth innocen-
cie, and purenesse of the harre, and also of outwardē
Godly life and conuersacion, as continual readyng
and meditacion of Gods woordē. For that thyng,
whiche (by perpetuall vse of readyng of holy scrip-
ture, and diligent searchyng of the same) is depely
printed, and grauen in the harre, at length turneth
almoste into nature. And moreouer, the effecte and
vertue of Gods worde, is to illuminate þ ignorant,
and to geue more light vnto them, that faithfully
and diligently reade it, to comfort their hartes, and
to incorage them to performe that, whiche of God

B.j.

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To the scripture.

is commaunded. It teacheth pacience in all aduer-
sities, in prosperitie, humblenes: what honour is due
vnto God, what mercie and charitie to our neigh-
bor. It geueth good counsaill in al doubtfull thynges.
It sheweth, of whom we shall loke for aide and
helpe in all perils; and that God is the onely geuer
of victory, in all battailes, and temptacions of our
enemies, bodily and Ghostely. And in readyng of
Gods woerde, he mooste profiteth not alwaies, that
that is most ready in turning of the boke, or in say-
ng of it without the boke, but he that is mooste tur-
ned into it, that is most inspired with the holy ghost
mooste in his harte and life altered and transformed
into that thyng, whiche he readeth: he that is daily
lesse and lesse proude, lesse irefull, lesse couetous, and
lesse desirous of worldely and wayne pleasures: he
that daily (forsaking his olde vicious life) increas-
seth in vertue, more and more. And to be shor, there
is nothyng, that more mainteineth Godlines of the
mynd, and expelleth vngodlines, then doth the con-
tinuall readyng, or hearyng of Gods worde, if it be
ripened with a Godly mynde, and a good affeccion,
to knowe and folowe Gods wil. For without a sin-
gle iye, pure intent and good mynde, nothyng is al-
lowed for good before God. And on the other side,
nothyng more obscureth Christe, & the glory of God
nor induceth more blindnesse, and all kyndes of vi-
gnowance of God's word. Then doth the ignorauice of
professe Christe, why be we not ashamed to be igno-
raunt in his doctrine? Seyng that euery man is a-
shamed to be ignorauut in that learning, whiche he
professeth. That man is ashamed, to be called a Phi-
losophier,

i. Regum. xxii.

ii. Para. xx.

i. Corin. xv.

i. Iohn. v.

Who profiteth

most in rea-

dyng Godes

worde.

Elaie. v.

March. xxii.

i. Corin. xiii.

What incom-

modities, the

ignowance of

Gods word.

bringeth.

An exhortacion

Iosophier, whiche readeth not the bookes of Philosophie, and to be called a lawyer, and Astronomer, or a phisicō, that is ignoraunt in the bokes of law, Astronomie, and Phisicke. Howe can any man then saye, that he professeth Christ, and his religion, if he will not applye hymself, (as farfurthe as he can or maye conueniently) to reade and hear, & so to knowe the bokes of Christes Gospell & doctrine. Although other sciences be good, and to be learned, yet no man can deny, but this is the chiefe, and passeth all other incomparably. What excuse shal we therfore make, (at the last daie before Christ) that delight to reade, or heare mennes phantasies and iuencions, more then his mooste holy Gospell, and will fynd no tyme to doo that, whiche chiefly (aboue all thynges) wee shoud do, and wil rather reade other thynges, then that, for the whiche, wee ought rather to leaure readyng of all other thynges. Lette vs therefore apply our selfes, as farfuth as we can haue tyme and leasure, to knowe Gods woorde, by diligent hearyng and readyng therof, as many as professe God, and haue faithe and trust in hym. But theri that haue no good affeccion to Gods word, (to colour this their faulte) alledge commonly, twoo vaine and fained excuses. Some go about to excuse them, by their awne frailnesse, and fearfulnes, saying: that theri dare not read holy scripture leaste, through their ignorauice, theri should fall into any error. Other pretende, that the difficultie to understande it, and the hardnes thereof, is so greate, that it is meete to bee reade, onely of Clearkes and learned men. As touchyng the firste ignorance of Gods woorde, is the cause of al error,

Gods woerde
excelleth all
sciences.

Vaine excuses
dyswadyng
frō the know
ledge of gods
woorde.

The firste.

To the scripture.

Matth. xii.

as Christ hymself affirmed to þ Sadduces, saying: that ther erred, because ther knewe not the scripture. How should ther then escheue erroz, that will be still ignorant? And how should ther come out of ignorance, that wil not read nor heare that thyng, whiche should geue them knowledge? He that now hath mooste knowledge, was at the first ignorant, yet he forbare not to reade, for feare he should fall into erroz: but he diligently redde, lest he should remaine in ignorance, and through ignorance, in erroz.

AN D if you will not knowe the truthe of God, (a thyng mooste necessary for you) least you fall into erroz: by thesame reason you maie then lye still, and never go, leaste (if you goo) you fall in the mire, nor eate any good meate, least you take a surfe, nor sow your Corne, nor labour in your occupation, nor vse your marchandise, for feare you lose your sede, your laboz, your stocke, and so by that reason, it should be beste for you to lue idly, and never to take in hande, to do any maner of good thyng, least peraduenture some euill thyng maie chaunce therof. And if you be afraid to fal into erroz, by readyng of ho-

ly scripture: I shall shewe you, how you maie reade it, without daunger of erroz. Reade it humbly, with out all perill, a meke and a lowly harte, to thintent, you maie gloriifie God, and not your self, with the knowledge of it: and reade it not without daly prayng to God,

that he would directe your readyng to good effecte, and take vpon you, to expounde it no further, then you can plainly understande it. For (as sancte Augustine saith) the knowledge of holy scripture is a great, large, and a high palace, but the doore is ve-

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rite lowe: so that the hgh and arrogant man, cannot
runne in, but he must stoupe lowe, and humble hym
self, that shall ente into it. Presumption and arro-
gancie, is the mother of all error, and humilitie,
nedeth to feare no error. For humilitie will onely
searche, to knowe the truthe, it will searche, and will
conferre one place with another: and where it can-
not fynde the sense, it will praie, it will inquire of o-
ther that knowe, and will not presumptuously and
rashly define any thyng, whiche it knoweth not.
Therefore, the humble man maie searche any truthe
boldly in the scripture, without any daunger of er-
ror. And if he bee ignoraunt, he ought the more to
read and to search holy scripture, to bryng hym out
of ignorance. I saie not naie, but a man maie pro-
spere, with onely hearyng, but he maie muche more
prospere, with bothe hearyng and readyng. This
haue I said, as touchyng the feare to read, through
ignorauice of the person. And concerning the diffi- Scripture is
some places
is easie, and
in some places
ces harde to
be understand.
cultie of scripture, he that is so weake, that he is not
hable to brooke strong meate: yet he maie sucke the
swete and tender milke, and differre the rest, vntill
he waxe stroger, and come to more knowledge. For
God receiueth the learned and unlearned, and ca-
steth awaite none, but is indifferent vnto al. And the
scripture is full, as wel of lowe valleis, plain waies,
and easie for euery man to vse, and to walke in: as
also of high hilles and mountaines, whiche few men
can ascende vnto. And whosoeuer geueth his mynd God leaueth
no man da-
ughte, that
hath a good
wil to knowe
his woordes.
to holy scriptures, with diligent studie and feruent
desire, it cannot be, (saith saint Ihon Chrysostom)
that he shoulde destitute of helpe. For either God

B.iii. alnightie

To the scripture.

almightie will sende hym some Godly doctor, to instruct hym, as he did to instruct Ennuchus, a noble man of Ethiope, and threasorer unto Quene Candace, who hauyng a great affeccion to read the scripture (although he vnderstode it not) yet for the desire, that he had vnto Gods word, God sent his Apostle Phillip, to declare vnto hym the true sense of the scripture, that he redde: or els, if we lacke a learned man, to instruct and teache vs, yet God hymself from aboue, will geue light vnto our myndes, and teach vs those thynges whiche are necessary for vs,

Howe the knowledge of scripture may bee attained vnto.

Chrysostom saith: that mannes humain and worldly wisedom, or science, nedeth not to the vnderstanding of Scripture, but the reuelacion of the holy ghooste, who inspireth the true sense vnto them, that with humilitie and diligence do search therfore. He that asketh, shall haue, and he that seeketh, shal find, and he that knocketh, shall haue the doore open. If we reade once, twise, or thrise, and vnderstande not, let vs not cease so, but still continue readyng, praiyng, asking of other, and so by still knocking (at the laste) the doore shalbe opened (as saint Augustyne saith).

A good rule for the vnderstandinge of the scripture, bee spoken in obscure misteries, yet there is no thyng spoken vnder darke misteries, in one place, but the selfe same thyng in other places, is spoken

No man is excepted fro the knowledge of Gods will. more familiarly and plainly, to the capacitie, bothe of learned and unlearned. And those thynges in the scripture that be plain to vnderstande, and necessarie for saluacion, euery mannes duetie is to learne them, to print them in memorie, and effectually to exercise

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exercise them. And as for the obscure mysteries, to be contented to bee ignoraunt in theun, vntill suche tyme as it shall please God, to open those thynges vnto hym. In the meane reason, if he lacke either aptnesse or opportunitie, God will not impute it to his folly: but yet it behoueth not, that suche as bee apt, shold set aside readyng, because some other be vnapte to reade: neuerthelesse, for the difficultte of suche places, the readyng of the whole, ought not to be set a part. And briesly to conclude, (as saint Au-
gustine saith) by the scripture, all men be amended: What perso-
nes would ha-
ve ignorance
to continue,
weake men be strengthned, and strong men be com-
forted. So that surely, none bee enemies to the rea-
dyng of Gods worde, but such, as either be so igno-
raunt, that thei knowe not how wholsome a thyng
it is, or els be so sicke, that thei hate the moste com-
fortable medicin, that shold heale them: or so vn-
godly, that thei would wishe the poeple, still to con-
tinue in blindnesse, and ignorance of God.

THVS we haue briesly touched some part of the commodities of Gods holy worde, whiche is one of Gods chief and principall benefites, geuen and de-
clared to mankynde, here in yearth. Let vs thanke God hartely, for this his greate and speciall gyfte, beneficiall fauor, and faterly prouidence. Lette vs be glad to reuive this precious gyft, of our heauenly father. Let vs heare, reade, and knowe, these holy rules, iuruncions, and statutes of our christian religion, & vpon that we haue made profession to God at our baptisme. Lette vs with feare and reverence laie vp (in the cheste of our hartes) these necessarie and fruitfull lessons. Lette vs myght and daie muse, and

The ryghts
readyng, vse,
and fruicful
studiyng i ho-
ly scripture,
psalme. I.

To the scripture.

and haue meditacion, and contemplacion in theum.
Lette vs ruminante, and (as it wer) chewe the cudde,
that we maie haue the swete ieuise, spirituall effecte,
macy, honp, kinell, tast, comfort, and consolacion of
theum. Let vs staine, quiet, and certifie our concien-
ces, with the moste infallible certaintie, truthe, and
perpetual assuraunce of them. Let vs praeie to God,
(the onely auctor of these heauenly meditacions)
that we maie speake, thylike, bclue, liue, and depart
hence, accordyng to the wholesome doctrine, and ve-
turies of theim. And by that meanes, in this worlde
wee shall haue Gods proteccion, fauor, and grace,
with the vnspeakable solace of peace, and quiet-
nes of conscience: and after this miserable life,

we shall enjoy the endlesse blisse, and glo-
rie of heauen, whiche, he graunt vs

all, that died for vs all, Jesus

Christ: to whom, with the

father, & holy ghost

bee all honor

and glo-

rie,

both now & euer-
lastyngly.

A M E N.

H.M.

An homelie of the miserie of al mankynd, and of hys condemnacion to death euerlastyng, by hys awne synne.



He holy Ghost, in writing the holy scripture, is in nothinge more diligent, then to pulle dounе mannes vainglory, and pride, whiche, of all vices, is most vniuersally grafted in al mankynd, cuen from the first infection of our first father Adā.

And therfore, we reade in many places of scripture, many notable lessons against this old rooted vice, to teache vs the moste commendable vertue of humilitie, how to knowe our selfes, and to remembre, what we be of our selfes. In the boke of Genesis, al= Gene.iii. mighty God geueth vs al, a title & name in our great graūd father Adā, whitch ought to admonish vs al, to considre what we be, wherof we be, frō whence we came, & whether we shal, saiyng thus: in þ sweat of thy face, shalt thou eat thy bread, til thou be turned again into the grouid: for out of it wast thou taken, in asmuch as þ art dust, & into dust shalte thou be turned again. Here(as it wer in a glasse)we may learne to know our selfes, to be but grouide, earth, & asshes, & that to earth and asshes, we shall returne.

Also, the holy patriarche Abraham, did well remembre this name and title, dust, earth, and asshes, appoynted and assigned by God, to all mankynde: and therfore he calleth hymself by that name, when he maketh his earnest prater for Sodome and Gomorze. And we read that Judith, Hester, Job Hieremite, with other holy men and wome, in the old Te= Judith.iii.
and.ii.
Job xlii.
Hier.vi.22v

C.J. stament,

Of the miserie.

stament, did vse sacke cloth, and to cast dust and ashes, vpon their hedes, when they bewailed their synfull liuyng. They called & cried to God for help and mercye, with suche a ceremonie of sacke clothe, duste and ashes, that thereby thei might declare to the whole worlde, what an huble and lowly estimation thei had of themselves, & how well thei remembred their name & title aforesayd, their vile, corrupt fraile nature, dust, earth, and ashes. The boke of wisedom also, willing to pul doun our proude stomatices, moueth vs diligently to remembre our mortall and earthly generacion, whiche we haue all of hym, that was firste made: and that all men, aswell kynges as subiectes, come into this worlde, and go out of thesame in lyke sorte, that is, as of our selves full miserable, as we may dayly see. And almighty God comauinded hys prophet Esate, to make a proclamation, and crie to the whole worlde: and Esate askinge, what shall I crie? The Lorde aunswered, crie, that all fleshe is grasse, and that al the glory of man therof, is but as the floure of the felde: whē the grasse is withered, the floure falleth away, when the wynd of the Lorde bloweth vpon it. The people surely is grasse, the which drieth vp, and the floure fadeth awaye. And the holy prophete Job, hauyng in himself great experiance of the miserable and sinful estate of man, doth open thesame to þ world, in these wordes. Man (saith he) that is borne of a woman, liuyng but a shorȝ tyme, is ful of manifold miseries: he spryngeth vp like a floure, & fadeth again, vanishing awaye, as it wer a shadowe, and neuert continueth in one state. And doest thou iudge it mete, (o Lord)

Job. vii.

Esate. xi.

Job. xiii.

Of man.

Lord) to open thyne eyes vpon suche a one, and to bring hym to iudgement with the? Who can make hym cleane, that is conceiued of an vncleane seede? And all men of their euilnesse and natural pronesse, wer so vniuersally geuen to synne, that (as the scripture saith) God repeted that euer he made man. And by synne, hys indignacion was so muche prouoked against the worlde, that he drouned all the worlde with Noes floud (except Noe hymself, and hys little housholde.) It is not without greate cause, that the scripture of God, doeth so many tymes call all men here in this worlde, by this woord: yearth. O thou yearth, yearth, yearth, sayth Jeremie: heare y^e word Hier. xxii. of the Lord. This our right name, vocacion, & title, yearth, yearth, yearth, pronounced by the Prophete, sheweth what wee bee in dede, by whatsoeuer other stile, title, or dignitie, men do call vs. Thus he plainly named vs, who knoweth best, both what we be and what we ought of right to be called. And thus he describeth vs, speacyng by hys faithfull Apostle S. Paule: all men, Jewes, and Gentiles, are vnder syn: ther is none righteous, no, not one: ther is none that understandeth, there is none that seeketh after God, theri are al gone out of the way, theri are all unprofitable: ther is none that doth good, no, not one: their throte is an open sepulchre, with their tonges they haue vsed craft & deceipt, the poyson of serpentes is vnder their lippes, their mouth is full of cursing and bitternes, their fete are swift to shed bloud destrucciō and wretchednes are in their waies, and the way of peace haue theri not knownen: there is no feare of God before their eyes. And in another place Roma. iii.

C.ij. saint

Of the miserie.

Galat. iii.

Ephes. ii.

Pro. xxviii.

Luke. i.

Matth. iii.

C. Iohn. i. 1. ff.

S. Paule writeth thus: God hath wrapped all nations in vnbeleefe, that he might haue mercy on all. The scripture concludeth all vnder synne, that the promyse by þ faith of Jesus Christ, shoulde be geue unto them that beleue. S. Paule in many places, painteth vs out in our colours, callyng vs the chil- dren of the wrath of God, when we be borne: saiyng also, that we canot thinke a good thought of our sel- fes, muche lesse we can saye wel, or do wel of our sel- fes. And the wiseman saith in the booke of Prover- bes: the iust man falleth seue times a day. The most tried & approued man Job, feared all hys workes. S. Ihon the Baptist, beyng sanctified in his mo- thers wōbe, and praised before he was borne, called an Aungell, & great before the lord, replenished euē from his birthe with the holy Ghost, the preparer of the way for our savior Christ, and commended of our savior Christ, to be more then a prophet, & the grea- test that euer was borne of a woman: yet he plainly graūteth, that he had nedē to be wasshed of Christ: he worthely extolleth and gloriifieth his Lorde and master Christ, and humbleth hymself, as vnworthy to vnbuckle his showes, and geueth all honor and glory to God. So doth S. Paule, bothe oft and evi- dently confesse himself, what he was of himself, euer geuyng (as a mooste faithfull seruaunt) all praise to his master and savior. So doth blessed C. Ihon the Euangelist, in the name of hymself, and of all other holy men (be they never so iust) make this open con- fession: if we saye, we haue no synne, we deceyue oure selfes, and the truthe is not in vs: if we knowledge our synnes, God is faithful and iust, to forgeue vs our

Of man.

our synnes, and to clense vs frō al vnrighteousnes: if we saye, we haue not sinned, we make hym a liar, and hys worde is not in vs. Wherfore the Wiseman in the boke called Ecclesiastes, maketh this true & Eccle. vii. generall confession: there is not one iust man vpon the earth, that doeth good, and synneth not. And s. David is ashamed of hys synne, but not to confess his synne. How oft, how earnestly, & lametably doth he desire gods great mercy, for his great offences, & that God shold not entre into iudgement with him. Psalm li. And agayn, how well weigheth thys holy man his synnes, when he confesseth, that they bee so many in numbre, and so hid, and hard to vnderstande, that it is in maner vnpossible, to knowe, vtter, or numbre them. Wherfore, he hauing, a true, earnest, and depe contemplacion and consideracion of his synnes, and yet not commyng to the botome of them, he maketh supplicacio to God, to forgeue him, his priuy, secret his synnes: to the knowledge of the whiche, he can not attein vnto. He weigheth rightly his synnes, frō the original roote, & spring hed, perceruing inclinaciōs prouocaciōs, stirrynges, stingynges, buddes, brauches, dregges, infectiōs, tastes, felinges, and sentes of them, to continue in hym still. Wherfore he saith: marke & behold, I was conceiued in synnes: he saith Psalm li. not, sinne, but in the plural nūbre, sinnes, forasmuch as out of one (as fountayn) spryngeth all the teste.

And our savior Christ saith: there is none good but God: and that we can do nothing that is good, without hym: nor no man can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprouitable seruautes, when we haue done al that

C. iij. we

Marke. x.
Luce. xvtis
Jhon. xv.
Luke. xviij.

Of the miserie.

Luke.xviii.

Math.ii.

Math.xii.

Math.xv.

Galat.v.

We can do. He prefetreteth the penitent Publicane, before the proude, holy, & gloriouse Pharisay. He calleth hymself a phisicion, but not to them þ be whole, but to them that be sick, and haue nede of his salue for their soze. He teacheth vs in oure prayers, to reknowlede our selfes sinners, & to aske iorȝeueneſe and deliueraunce from all euilles, at our heauenly fathers hande. He declareth that the synnes of oure awne hartes, do defile our awne selfes. He teacheth that an euill worde or thought, deserueth condempnacion, affirmyng, that we shall geue an accompte, for euery idle worde. He saith, he came not to sauе, but the shepe that were vtterly lost, and cast away. Therfore fewe of the proude, iust, learned, wise, perfect, and holy Phariseis, were saued by him, because thei iustified themselves, by their couterfeit holynes before men. Wherfore (good people) let vs beware of suche hypocrisy, vainglory, and iustifiyng of our selfe. Let vs loke vpō our fete, and then, dounie peacockes fethers, dounie proude harte, dounie vile clayfayle and brittle vessels. Of our selfes, we be crabbe trees, that can bryng furth no apples. We be of our selfes, of suche yearth, as can brynge furthe but wedes, netles, brables, briers, cocle and darnell. Oure fruities be declared in the v. Chap. to the Gala. We haue neither faith, charitie, hope, pacience, chastitie, nor any thyng els that good is, but of God: & therfore, these vertues be called there, the fruities of the holy Ghost, and not the fruities of man. Let vs therfore, acknowledge our selfes before God, (as we be in dede) miserable and wretched synners. And let vs earnestly repent, and humble our selfes hartely, and crye

of man.

crie to God for mercye. Let vs all confesse with
mouthe and harte, that we be full of unperfecions.
Let vs know our awn workes, of what imperfeccio
they be, & then we shall not stande foolishly, and ar-
rogantly, in our awne conceiptes, nor chalenge any
part of iustificacion, by our merites or workes. For
truly, there be imperfeccions in our best workes: we
do not loue God so much as we are bounde to do,
with all our hart, mynd, and power: we do not feare
God, so muche as we ought to do: we do not praye
to God, but with greate and many imperfeccions:
we geue, forgcue, beleue, liue, and hope vnderfectly:
we speke, thinke, & do vnderperfectly: we fight agaynst
the deuill, the worlde, and the fleashe, vnderperfectly.
Let vs therfore, not be ashamed to confesse plainly,
our state of imperfeccion: yea, let vs not be ashamed
to confesse imperfeccion, cuen in all our awne beste
workes. Let none of vs be ashamed, to say with ho-
ly s. Peter. I am a sinfull man. Let vs al saye with
the holy prophet Dauid: we haue synned with our
fathers, we haue doen amisse, & dealt wickedly. Let
vs all make open cōfession, with the prodigal sonne
to our father, and saye with hym: we haue synned a-
gaynst heauen, and before the, (O father) we are not
worthy to be called thy sonnes. Let vs al saye, with
holy Baruch: O Lorde our God, to vs is worthily
ascribed shaine and confusion, & to the, righteousness:
We haue synned, we haue doen wickedly, we
haue behaued our selfes vngodly, in all thy righte-
ousnes. Let vs al saye with the holy prophet Dani-
ell: O Lorde, righteousness belongeth to the, unto
vs belongeth confusion. We haue synned, we haue

Luke.v.
Psalm.cvi.

Luke.xv.

Baruch.II.

Daniel.x.

been

Of the miserie.

bene naughtie, we haue offended, we haue fled from the, we haue gone backe from al thy preceptes, and iudgements. So we learne of all good men in holy scripture, to humble our selfes: and to exalt, extoll prayse, magnifie, and glorifie God.

Thus we haue heard, how euill we be of our selfes: how of our selfes, and by our selfes, we haue no goodnes, helpe, nor saluaciō: but cōtrariwise, synne, dampnacion, and death euerlastynge: whiche, if we depely weigh & consider, we shall the better vnderstande the great mercy of God, and how our saluation cōmeth onely by Christ. For in our selfes (as of our selfes) we find nothing, wherby we may be deliuered from this miserable captiuitie, into the which we were caste, throughe the enuie of the deuill, by transgressing of Gods commaundement, in our first parent Adam. We are all become vncleane, but we all are not able to cleane our selfes, nor to make one another of vs cleane. We are by nature, the childre of Gods wrathe, but we are not able to make oure selfes the children, and inheritors of Gods glorie. We are sheepe that ronne astray, but we cannot of our awn power, come agayn to þ shepefold, so great is our imperfeccio & weakenes. In our selfes therfore maye not we glorie, whiche (of our selfes) are no thyng but synfull: Neither we maye reioyse, in any woorkes that we do, whiche al be so vnpesect & vnpure, that thei are not able to staide, before the righ- teous throne of God as the holy Prophete David sateth: entre not into iudgement with thy seruant, O Lorde, for no man that liueth shalbe found righte- ous in thy sight. To God therfore, muste we flee, or els

ii. Cor. iii.

psal. l.

Ephe. ii.

c. pat. ii.

psal. cxliii.

Of the miserie

els shall we neuert finde peace, rest and quietnesse of
conscience in our hartes. For he is the father of mercies,
and God of all consolacion. He is the Lorde,
with whō is plenteous redempcion. He is that God ^{1. Corin. i.}
which of his awne mercie saueth vs, and setteth out
his charitie, and exceeding loue towardes vs, in that
of his awne voluntary goodnesse, when we wer pe-
rished, he sauued vs, and prouided an euerlastyng
kyngdom for vs. And all these heauenly treasures,
are geuen vs, not for our awne desertes, merites, or
good deedes (whiche, of our selfes wee haue none)
but of his meete mercie, freely. And for whose sake?
Truely, for Iesus Christes sake, that pure and vn-
defiled lambe of GOD. He is that dearely beloued
sonne, for whose sake, god is fully pacified, satisfied
and sette at one with man. He is the lambe of God, ^{Ihon. i.}
whiche taketh awaie the synnes of the worlde: of
whom onely it may be truly spoken, that he did al
thynges well, & in his mouthe was founde no craft
nor subtiltie. None but he alone, maye saie, the ^{Ihon. xiii.}
Prince of the worlde came: and in me he hath no-
thyng. And he alone maye saie also: whiche of you ^{Ihon. viii.}
shall reprove me of any faulter? He is that high and ^{Hebre. vii.}
euerlastyng priest, whiche hath offered hymself once
for all, vpon the aualter of the Crosse, and with that
one oblation, hath made perfect for euermore, them
that are sanctified. He is the alone mediator betwene ^{Ihon. ii.}
God and man, whiche paied our taunsome to God,
with his awne bloud, and with that hath he clesned
vs all from synne. He is the Philicion, whiche hea-
leth al our diseases. He is that savior, whiche saueth ^{Mattheu. i.}
his people from all their synnes. To be shoxte, he is

D.J.

that

Of man.

Ieron.

that flowing, a moste plenteous fountain, of whose fulnesse, all we haue received. For in hym alone, are all the treasures of the wisdom, and knowledge of God hidden. And in hym, and by hym, haue wee fro God the father, all good thynges, perteynyng either to the body, or to the soule. O howe muche are wee bounde, to this our heauenly father, for his greate mercies, whiche he hath so plenteously declared vnto vs, in Christe Iesu our Lorde and savior. What thankes worthy and sufficient can we geue to him? Let vs all with one accorde, burste out with ioyfull voyces, euer praisyng and magnifiyng this Lorde of mercy, for his tendre kyndenesse shewed to vs in his dereley beloued sonne, Jesus Christ our lord.

Hetherto haue we heard, what wee are of our selfes: verely, synfull, wretched, and dampnable: again we haue heard, how that of oure selfes, and by oure selfes, wee are not hable, either to thynke a good thought, or worke a good deede, so that we can fynd in our selfes, no hope of saluacion, but rather whatsover maketh vnto our destruccio. Again we haue heard, the tendre kyndenesse and greate mercie of God the father towardes vs, and how beneficial he is to vs, for Christes sake, without our merites or desertes, euен of his awne meere mercie and tendre goodnessse. Now, how these excedyng greate mercies of God, set abrode in Christe Iesu for vs, bee obtained: and how we be deliuerted from the captiuitie of synne, deathe, and helle, it shall more at large (with Gods helpe) be declared in the next Homelie. In the meane season, yea, and at all tymes, let vs learne to knowe our selfes, our fraultie and weakenesse, without

Of the miserie

out any ostentacion, or boostyng of our awne good
dedes and merites: let vs also knowledge. The exce-
dyng mercie of God towardes vs, and confesse, that
as of our selfes, commeth all euill and dampnaciō,
so likewise of hym, commeth all goodnesse and sal-
uacion, as God hymself saith, by the prophet Oze:
O Istaell, thy destruccion commeth of thy self, but Oze. xlvi.
in me onely, is thy helpe and confort. If wee thus
humbly submit our selfes in the sight of God,
wee maie bee sure, that in the tyme of his
visitation, he will lifte vs vp vnto
the Kyngdome of his derely
beloued sonne Christe
Iesu our Lorde: to
whō with the
father and
the holy
Ghoste, bee all honour,
and glory for euer.

A M E N.

D.ij.

An

An homelie of the saluacion of mankyn, by onely Christ our sauor, from synne and death euerlastyng.



Because all men be synners, and offendors against GOD, and breakers of his law and commaundementes, therfore can no manne by his awne actes, woorkes, and deedes, (seme thet never so good) be iustified, and made righteous before God: but euery man of necessitie, is constrainyd to seke for another righteousesse, or iustification, to be receiued at Gods awne handes, that is to saie, the remission, pardon, and forgeuenesse of his synnes and trespasses, in suche thynges as he hath offended. And this iustificacion or righteousness, whiche we so receive by Gods mercie, & Christes merites, embraced by faithe, is taken, accepted, and allowed of God, for our perfect and full iustificacion. For the more ful vnderstandingyng hereof, it is our partes and duetie, cuer to remembre the greate mercie of God, how that (al the worlde beyng wrapped in synne, by breaking of the lawe) God sent his onely sonne, our sauor Christe into this worlde, to fulfill the lawe for vs: and by Shedyng of his moste precious bloud, to make a sacrifice and satisfaccion or (as it mate bee called) amendes, to his father for our synnes: to asswage his wrathe and indignacion conceiued against vs, for the same. In so much that infantes, beyng baptised, and dyng in their infancie, are by this sacrifice, walsched from their synnes, brought to Gods fauor, and made his childdren, and inheritors of his kyngdome of heauen. And thet whiche

The efficacie
of Christes
Passion and
Inheritance.

Of saluacion.

whiche actually do synne after their baptisme, whē
thei conuerte and turne again to God vnfainedly,
thei are likewise washed by this sacrifice from their
synnes, in suchē sorte, that there remaineth not any
spotte of synne, that shalbe imputed to their damp-
nacion. This is that iustificacion, or righteousnes,
whiche saint Paule speaketh of, when he saith: no Roma. iii.
man is iustified, by the workes of the law, but freely
by faith in Jesus Christ. And again he saith: we be-
leue in Christ Jesu, that we be iustified freely, by the
faith of Christe, & not by the workes of the lawe, be-
cause that no man shalbe iustified by the workes of
the law. And although this iustificaciō be fre vnto
vs, yet it commeth not so freely vnto vs, that there
is no raunsome paied therfore at all. But here mate Obiection,
mannes reason be astonied, reasonyng after this fa-
shion: if a raunsome bee paied for our redempcion,
then is it not geuen vs freely: for a prisoner that
paidth his raunsome, is not let go freely, for if he go
freely, then he goeth without raunsome: for what is
it els to go freely, then to bee set at libertie, without
paiment of raunsome.

This reason is satisfied by the greate wisedomie In answere,
of God, in this mistery of our redempciō, who hath
so tempered his iustice and mercie together, that he
would neither, by his iustice condempne vs, vnto
the perpetuall captiuitie of the deuill, and his pri-
son of hel, remediles for euer, without mercie: nor by
his mercy, deliuer vs cleately, without iustice, or pa-
iment of a iust raunsome: but with his endlesse mer-
cie, he ioyned his moste vpright and equall iustice.
His greate mercy he shewed vnto vs, in deliueryng

D.iii. vs

Of saluation.

vs from our former captiuitie, without reuiryng
of any rauisom to be payed, or amedes to be made,
vpon our partes: whiche thyng, by vs had been im-
possible to bee doen. And where as it laie not in vs,
that to do, he prouided a rauisome for vs, that was
the moste precious body & bloud of his awne moste
dere and best beloued sonne Iesu Christe: who besi-
des his rauisom, fulfilled the lawe for vs perfectly.
And so the iustice of God, & his mercie did embrace
together, and fulfilled the mistery of our redempci-
on. And of this iustice and mercie of God knit toge-
ther, speaketh sancte Paule, in the.iii. Chapiter to
the Romans: al haue offended, and haue nede of the
glory of God, iustified frely by his grace, by redem-
pcion, whiche is in Iesu Christ, whom God hath set
furth to vs, for a reconciler, & peace maker, through
faith in his bloud, to shewe his righteousnesse. And
in the.x. Chapiter: Christ is the ende of the law, vn-
to righteousnes, to euery man that beleueth. And in
the.viii. Chapi: that whiche was impossible by the
lawe, in asmuche as it was weake by the flesh, God
sendyng his awne sonne, in the similitude of synfull
fleshe, by synne dampned synne in the fleshe, that the
righteousnesse of the lawe, might be fulfilled in vs,
which walke not after the flesh, but after the spirite.

Three thynges muste go
together i our
iustification.

In these foresaied places, the Apostle toucheth
specially three thynges, whiche muste concurre and
go together, in our iustificacion. Upon Gods part,
his greate mercie and grace: vpon Christes parte,
iustice, that is, the satisfaccion of gods iustice, or the
prise of our redempcion, by the offryng of his body
and shedyng of his bloud, with fulfillyng of þ law,
perfectly

Roma.iii.

Roma.x.

Roma.viii.

Of saluacion.

perfectly & throughly : and vpon our part, true and liuely faithe in the merites of Iesu Christe , whiche yet is not oures, but by Gods working in vs . So that in our iustificacion , is not onely Gods mercie and grace , but also his iustice , whiche the Apostle calleth the iustice of God, and it cōsisteth in payng our rausome, and fulfyllyng of the lawe: and so the grace of God, doth not exclude y iustice of God, in oure iustificacion, but onely excludeth the iustice of man, that is to saie, the iustice of our woorkes, as to be merites of deseruyng our iustificaciō. And therfore saint Paule declareth here nothyng, vpon the behalf of man, concerning his iustificaciō, but one= ly a true and liuely faith, whiche neverthles is the gift of God, and not mannes onely worke without God . And yet that faithe dooth not exclude repen- taunce, hope, loue, dread, and the feare of God, to be ioyned with faithe, in cuery mā that is iustified: but it excludeth the fro the office of iustifying . So that although thei be all present together in hym that is iustified, yet thei iustifie not all together . For that faithe also, doth not exclude the iustice of oure good woorkes, necessarily to bee doen afterward of duetie, towardes God (for wee are molte bounden to serue God, in doing good deedes , commaunded by hym in his holy scripture, all the daies of oure life): But it excludeth theum, so that we maie not doo theum, to this intent, to be made good by doing of them. For all the good woorkes that we can do, bee vnprefecte, and therfore not able to deserue our iustificaciō: but our iustificacion dooth come freely, by the mere mer- rie of GOD, and of so greate and free mercie , that

where

Howe it is to
be understand
that faithe iu-
stifieth, with-
out woorkes

Of saluation.

whereas all the worlde was not able of their selfes, to paye any parte towardes their raunsome, it pleased our heauenly father, of his infinite mercie, without any our deserte, or desertyng, to prepare for vs the mooste precious iewelles of Christes body and bloud, wherby our raunsome might be fully payed, the lawe fulfilled, and his iustice fully satisfied. So that Christe is nowe the righteousesse of all them, that truely doo beleue in hym. He for theim payed their raunsome by his death. He for theim, fulfilled the lawe in his life. So that nowe, in hym, and by hym, euery true Christian man maie be called a fulfiller of the lawe, forasmuche as that, whiche their infirmitie lacketh, Christes iustice hath supplied,

Before was declared at large, that no manne can be iustified by his awne good workes, because that no manne fulfillleth the lawe, accordyng to the full request of the lawe. And saincte Paule, in his Epistle to the Galathiās, proueth thesame, saying thus If there had been any lawe geuen, whiche coulde haue iustified, verely, righteousness shoulde haue been by the lawe. And again he saith: if righteousness bee by the lawe, then Christe died in vain. And again he saith: you that are iustified by the lawe, are fallen awaie from grace. And furthermoze, he writeth to the Ephesians, on this wise: by grace are ye sauued through faithe, and that not of your selfes: for it is the gift of God, and not of workes, lest any man shoulde glorie. And to bee shorte, the summe of all Paules disputacion, is this: that if iustice come of woorkes, then it commeth not of grace: And if it come of grace, then it commeth not of woorkes.

And

Galath. iii.

Ephes. ii.

Of saluacion.

And to this ende, tēdeth al the Prophetes as sainte Peter saith, in the tenth of the Actes: Of Christ, all the Prophetes (saith sainte Peter) do witness, that through his name, al they that beleue in him, shal receiue the remission of synnes. And after this wyse to be iustifyed, onely by this true and iuely faithe in Christ, speaketh all the olde and auncient aucthoris, bothe Grekes & Latyns. Of whom I will specially reherse thre: Hillary, Basill, & Ambrose. Sainct Hillary sayeth these wordes plainly, in the ninth Canon, vpon Mattheue: Faithe onely iustifyeth. And sainte Basill, a Greke auctor wri-
teth thus: This is a pcrfect and a whole retrouysing in God, when a man auaunteth not hymself, for hys awne righteousnes, but knowledgeth hymself, to lacke true iustice and righteousnes, and to be iu-
stifyed by the onely faithe in Christ: And Paul (sa-
ieth he) doeth glory in the contempte of hys awne righteou-
nes, and that he loketh for his righteous-
nes of God, by faythe. Philip.iii.

These be the verye wordes of sainte Basill. And sainte Ambrose, a Latyn auctor, sayeth these wordes: This is the ordinaunce of God, that he, whiche beleueth in Christ, should be sauued, without woorkes, by faithe onely, freely receiuyng remission of his synnes. Consyder diligently these wordes: without woorkes, by faythe onely, freely, we recey-
ue remissyon of oure synnes. What can be spoken moze plainly, then to saye: that freely, without woorkes, by fayth onely, we obteyne remission of oure synnes: These and other lyke sentences, that we be iustifyed by fayth onely, freely, and without

E.j. woorkes,

Of the saluacion.

workes , we do reade oftymes in the moste best and
auncient writters. As beside Hillarye, Basill, & saint
Ambrose, before rehersed : we read the same in Ori-
gene, sainte Chrysostome, sainte Cyprian, sainte
Augustine, Prosper, Decumenius, Phocius, Ber-
nardus, Anselme, and many other autho^rs, Greke
and Latine. Acuertheles, this sentence : that we be
iustified by fayth onely:is not so meāt of them, that
the sayed iustifying fayth is alone in man, without
true repentaunce, hope, charite, dread and feare of
God, at any tyme or ceason. Nor when they say:that
Faith alone
how it is to be
understande.
we be iustified frely:they meane not, that we shoule
or might afterwarde be idle, & that nothyng shoule
be required on oure partes afterward. Neither thei
meane not so to be iustified without our good wo^rkes,
that we shoulde do no good workes at all, lyke
as shalbe more expresse^d at large hereafter. But this
proposition, that we be iustifyed, by faith onely, fre-
ly, and without workes:is spoken, for to take away
clerely all merite of oure workes, as beyng insuffi-
cient, to deserue our iustificacion at Gods handes,
and thereby moste plainly to expresse the weakenes
of man, and the goodnes of God , the great infir-
mitie of oure selfes , and the myght and power of
God, the imperfectnes of oure awne workes , and
the moste abounding grace of our savior Christ.
And thereby wherby to ascribe the meryte and deser-
ving of our iustificaciō, vnto Christ onely, and his
moste precious bladshedynig. This faythe the holy
scripture teacheth:this is the strong rocke & foun-
dacion of Christian religion : this doctrine all olde
and auncient autho^rs of Christes churche do ap-
proue:

Of mankynd.

proue: this doctrine, aduauceth & setteth furthe the true glory of Christ, and suppresseth the bayne glory of man: This, whosoeuer denieth, is not to be reputed for a true christian man, not for a setter furth of Christes glory, but for an aduersarye of Christe and his Gospell, & for a setter furth of incenes vaine glory. And although this doctrine be neuer so true, (as it is most true in dede) that we be iustified freely, without al merite of our awne good woxkes (as S. Paule doth expresse it) and freely, by this liuely and perfect fayth in Christe onely, as the auncient aucthors vse to speke it: yet this true doctrine must be also truely vnderstande, and mooste plainly declared, lest carnall men shold take vnjustly occasyon thereby, to lyue carnally after the appetite and will of the world, the flesh, and the deuil. And because no man shold erre, by mistakyng of this doctrine, I shall plainly & shortly so declare the right vnderstanding of the same, that no man shal iustly thinke, that he maye therby take any occasion of carnall libertie, to folowe þ desites of the flesh, or that therby, any kind of synne shalbe committed, or any vngodly liuyng the moze vsed.

First, you shall vnderstande, that in our iustificacion by Christ, it is not all one thinge, the office of God vnto man, and the office of man vnto God. Justificacion is not the offyce of man, but of God: for man cannot iustifie himselfe by his awne woxkes, neither in parte nor in the whole, for that were the greatest arrogancie & presumption of man, that Antechrist could erect agaynst God, to affirme, that a man might, by his awne woxkes, take awaye and

The professe
the doctrine of
faythe onely
iustified.

What thei te
that impugne
the doctrine of
faythe only ius-
tified.

A declaracion
of this doc-
trine: faythe
without wor-
kes iustified

E.ij. purge

Of saluacion.

Justificacio
is the office of
God only.

purge his awne synnes, and so iustifie himself. But iustificacion, is the office of God onely, and is not a thynge, whiche we rendre vnto hym, but whiche we receive of him, not whiche we geue to him, but whiche we take of hym, by his free mercie, & by the onely merites, of his mooste derely beloued sonne, our onely redemer, sauiour, and iustifier, Jesus Christ. So that the true vnderstanding of this doctrine: We be iustified freely by faith, without woorkes: or that we be iustified by faithe in Christ onely, is not, that this our awne acte to beleue in Christ, or this oure faithe in Christ, which is within vs, dooth iustifie vs, and merite oure iustificacion vnto vs (for that were to cōpte our selfes, to be iustified by some acte or vertue, that is within oure selfes): But the true vnderstandyng and meanyng thercof is, that al- though we heare Gods woerde, and beleue it: al- though we haue faith, hope, charitie, repentaunce, dread, and feare of God within vs, and do never so many good woorkes thereunto: yet we must renounce the merte of all our saied vertues, of faith, hope, charitie, and all our other vertues, and good dedes, which we either haue doen, shal do, or can do, as thynges that be farre to weake, and insufficent and vnperfecte, to deserue remission of our synnes, and oure iustification, and therefore we must trust, onely in Gods mercie, and in that sacrifice, whiche our high prieſte, and sauior Christ Jesus, the sonne of God, once offered for vs vpon the crosse, to ob- tain therby Gods grace, and remission, as wel of our originall synne in baptisme, as of all actuall synne, committed by vs after oure baptisme, if we truely re- pente

Of saluacion.

pent and conuerte vnfainedly to hym agayn . So that as saint Ihon Baptiste, although he were never so vertuous and Godly a man, yet in this matter of forȝeuyng of synne, he did put the people frō hym, and appoynted them vnto Ch̄ist, saying thus vnto them: Behold, yonder is the lambe of GOD, Ihon. i. whiche taketh awaye the synnes of the world: Euen so , as greate and as Godly a vertue as the lusey fayth is, yet it putteth vs from it self, & remitteth or appointeth vs vnto Christ, for to haue only by him remission of oure synnes, or iustification. So that our fayth in Ch̄ist (as it were) saith vnto vs thus: It is not I, that take awaye your synnes , but it is Ch̄ist onely, and to him onely, I send your for that purpose, renouicynge therein all your good vertues, woordes, thoughtes, and woorkes , and onely puttyng your trust in Christe.

Thus you do se, that the very true sense of thys proposition : We be iustifyed by faythe in Christe onely:(acco;dyng to the meanyng of the old auncient aucthors)is this: we put oure faithe in Christe, that we be iustifyed by hym onely, that we be iustifyed by Gods free mercie, and the merites of our sauior Christe onely, and by no vertue or good wo:ke of our awne, that is in vs, or that we can be able to haue or to do, for to deserue the same, Christ hymself onely, beyng the cause meritorious thereof.

Here you perceiue many woordes to be vsed , to auoyd contencion in woordes with them, that delighete to braule aboute woordes , and also to shewe the true meaning, to auoyde euill talking & misunderyng: And yet peraduenture all wyll not serue

C.iii. with

Of the salutacion.

with them, that be contentious: but cōtenders will
ever forge matter of contencion, euen when they ha-
ue none occasiō thereto. Notwithstandyng, such be
the lesse to be passed vpon, so that the rest maye pro-
fite, which wil be more desirous to know the truthe,
then(when it is playn enough) to contend aboute
it, and with contentious, and captious cauillacions,
to obscure and dñe it. Truthe it is, that out awne
woorkes, doo not iustifie vs, to speake properly of
our iustificacion(that is to saye) our workes do not
merite or deserue remissiō of our synnes, and make
vs of vnjust, iuste before God: But God of his me-
re mercie, through the onely merites and deseruyn-
ges of his sonne Iesus Christ, doth iustifie vs. Ne-
uerthelesse, because fayth doth directly sende vs to
Christe for remission of our synnes, & that by faike
geuen vs of God, we embrāce the promise of Gods
mercie, and of the remission of oure synnes, (whiche
thynge, none other of oure vertues or woorkes pro-
perly doth) therfore scripture vseth to say, that faike
without workes doth iustifie. And forasmuch, that
it is al one sentēce in effecte to saye: faike without
woorkes, & onely fayth doth iustifie vs, therfore the
olde auncient fathers of the Churche, from tyme to
tyme, haue vttered our iustificacion with this spe-
ache: Onelye faythe iustifieth vs: meanyng none
other thing, then saint Paule meant, whē he sayd:
faike without workes iustifieth vs. And because, al
this is brought to passe, through the onely merites
and deseruynge of our sauior christ, & not throught
our merites, or throught the merite of any vertue, þ
we haue within vs, or of any worke that cometh frō
vs; ther-

Of mankynd.

vs: therfore, in that respecte of metite & deseruyng,
we renounce (as it were) altogether agayn, faith, wor-
kes, and all other vertues. For our awne imperfec-
cion, is so greate through the corrupcio of original
synne, that al is imperfect, that is within vs: faithe,
charitie, hope, dreade, thoughtes, wordes & workes,
and therefore, not apte to meryte and deserue, any
parte of our iustificacion to vs: And this forme of
speakyng we vse, in the humblyng of oure selfes to
God, and to gene all the glory to our sauto: Christ,
whiche is best worthy to haue it.

Here you haue heard the office of God in oure
iustificacion, and how we recepue it of him, freely, by
his mercie, without our deserte, through true and
lyuely faythe. Now you shall heare the offyce and
ductie of a christian man vnto God, what we ought
on oure parte, to rendre vnto God agayne, for his
greate mercye and goodnes. Our offyce is, not to
passe the syne of his present lyfe vnfruictfully and
idlely, after that we are baptised or iustified, not ca-
ryng howe fewe good workes we do, to the glory of
God, and profyte of our neigboris: much lesse it is
oure office, after that we be once made Christes me-
bres, to lyue contrary to the same, makynge our selfes
members of the devill, walking after his inticemen-
tes, and after the suggestions of the wold and the
fleshe, wherby we know, that we do serue the wold,
and the devill, and not God. For that faythe, which
byngeth furth, (without repentaunce) either euyll
workes, or no good workes, is not a right, pure, and
lyuely faithe, but a ded, Devilishe, counterfeit, and
scyned fayth, as saint Paul, & saint James cal it.

For euery

Thei that
preache, faih
onely iusti-
fieth, doo noe
teache carnall
libertie, or
we shoud do
no good wor-
kes.

Of saluacion.

The deuils
haue fayth,
but not the
true faythe.

For euē the deuilles know and beleue, that Ch̄ist
was borne of a virgyn, that he fasted forty dayes, &
fortye nightes, without meate and drynke, that he
wrought all kynde of myracles, declarynge hymself
very God: They beleue also, that Christe for oure
sakes, suffered moste paynfull death, to redeme vs
from eternal death, & that he rose agayn from death
the thysde daye: They beleue, that he ascended into
heauen, and that he sitteth on the right hand of the
father, and at the laste ende of this world, shal come
agayne, and iudge bothe the quicke and the deade.
These articles of our faith, the deuilles beleue, and
so they beleue all thinges that be writte, in the new
and old Testament to be true, & yet for all this faith,
they be but deuilles, remainyng styll in their dam-
nable estate, lackinge the very true christian fayth.

What is the
true and fust
fayng faythe.
For the right and true christia fayth is, not onely to
believe that holy scripture, & all the foysaied articles
of our fayth are true, but also to haue a sure trust &
confidence in Gods mercifull promises, to be sauued

Ther that cō-
tinue in curll
luyng, haue
not true faythe. And this true Christian faythe, neyther
any deuyll hath, nor yet any man, whiche, in the out-
ward profession of his mouth, and in his outward
receiuyng of the Sacramentes, in commyng to the
churche, and in all other outward apparaunces, se-
meth to be a Christian man, & yet in his liuyng and
deedes, sheweth the contrary. For how can a man ha-
ue this true fayth, this sure truste and confidence in
God: That by the merites of Christe, his synnes be
remitted, and he reconciled to the fauor of God, and
to be

Of salvation.

to be partaker of the kyngdom of heaven by Christ
when he liueth vngodly, and denieth Christe in his
deedes. Surely, no suche vngodly man, can haue
this faith & trust in God. for as they know Christe
to bee the onely saviour of the worlde, so they knowe
also, that wicked men, shall not possesse the kyngdō
of God. Ther know, þ God hateth vngodlynes psalm v.
that he will destrope all those, that speake vnluly,
that those that haue doen good workes (whiche can
not be doen without a luly saythe in Christe) shall
come forth into the resurrection of lyfe, & thole that
haue doen euill, shall come vnto resurreccō of iud-
gement: and verely well they know also, that to them
that be contentious, & to them that will not be obe-
dient vnto the truth, but wil obey vngodlynes,
shall come indignacion, iugement, and affliccion. &c.
Therefore to conclude, considerynge the infinite be-
nefites of God shewed and exhibited vnto vs, mer-
cifully withoute oure deserpes, who hath not onely
created vs of nothing, & from a pece of vile clay, of
his infinite goodness hath exalted vs (as touchyng
our soule) vnto hys awne similitude and lykenesse:
but also, wheras we were condemned to hel, & death
eternall, hath givēn his awne natural sonne, beyng
God eternall, immortall, and equal vnto himselfe,
in power & glory, to bee incarnated, and to take our
mortall nature vpō oīm, with the infirmities of the
same: and in the same nature, to suffre mooste shame-
full and painful death, for our offences, to thintent
to iustifye vs, & to restore vs to lyfe euerlastyng, so
makynge vs also his deare beloued chylde, brethren
vnto his onely sonne, our savior Christ, & inheritors

A. J. for

Saluation.

for euer with him, of his eternall kyngdō of heaua.

These greate and mercifull benefites of God(if they be well considered) do neither minister vnto vs occasiō to be idle, ⁊ to lue without doing any good workes, neither yet stirreth vs, by any meanes to do euill thinges: but contrarwile, if we be not desperate persones, and oure hartes harder then stones, they moue vs to rendre our selfes vnto God wholy, with all our wil, hartes, myght and power, to serue him in all good dedes, obeyng his commaundementes, during our lifes: to seke in al thinges, his glory and honor, not our sensuall pleasures ⁊ bayng glory, euermore dreadynge, willingly to offendre suche a merciful God, a louyng redeuer, in worde, thought, or dede. And thesayde benefites of God depely considered, domoue vs, for his sake also, to be euer ready to geue our selfes to our neigbors, and as much as lyeth in vs, to study with all our indenour, to doo good to every man. These be the fruites of the true faythe, to do good (asmuche as lieth in vs) to every man. And aboue all thynges, and vpon all thinges, to attaine the glory of God; of whom only we haue our sanctificacion, iustification, saluacion, and redemp-

tion, and vniuersall redresse: To whom also belongeth vpon

all the auctoritie: euen glory, vnuer reuestred from

all alien oriall oþer prestes, or diaconiis, or churcheis,

and honor, in worde, in loue, and lifte of

glorification: without either oþer, or oþerfull or

merit, þe glorie of Ihesus Christ and oþer all preachers

þearewith: And to come to þe, þe will come and

þe will come and

A short declaration of the true clementie, iuslyp, and Christian faythe.



¶ The firste entrie vnto God, (good faythe, christian people) is through faith: whereby, (as it is declared in the laste Sermon) we be iustifyed before God. And least any man should be deceyued, for lacke of right understanding thereof, it is diligent-
ly to be noted, that faythe is taken in the scripture, two maner of wyses. There is one fayth, whiche in scripture is called a dead fayth, whiche bryngeth futh no good workes, but is idle, barrant, and vnfruitefull. And this fayth, by the holy Apostle saint James, is compared to the fayth of devilles, which beleue, God to be true, and iuste, and tremble for feare, yet they do nothynge well, but al euill. And suche a maner of fayth, haue the wicked and naughtie christian people, whiche confesse God (as saincte Paule sayeth) in their mouthe, but denye hym in their deedes, brynginge abhomnable, and withoute the ryghte fayth, and to all good workes reproueable. And this fayth is a persuasiō and belief in manes harte, wherby he knoweth that there is a God, and assenteth vnto all trueth of Gods moste holyc woorde, conteyned in holy scripture. So that it consisteth onely, in beleuwing of the woorde of God, that it is true. And thys is not properlye called fayth: But as he, that readeth Cesars Commentaries, beleuyng the same to be true, hath thereby a knowledge of Cesars lyfe, and noble actes, because he
§.ii. beleueth

¶ deed fayth.

Jam:s.ii.

¶ Tit.i.

Of saythe.

beleueth the history of Cesat: yet it is not properly saied, that he beleueth in Cesat, of whome he loketh for no helpe, nor benefite: Euen so, he that beleueth, that all that is spoken of God in the Bible, is true, and yet liueth so vngodly, that he canot loke to enioy the promises and benefites of God: although it maye be saide, that such a man hath a faith & belief to þ wordes of God, yet it is not properly saied, that he beleueth in God, or hath such a fayth & trusste in God, wherby he may surely loke for grace, mercy, & eternall lyfe at Gods hand, but rather for indignacion & punishment, according to the merites of hys wicked life. For as it is written in a boke, entituled to be of Didimus Alexadrinus: forasmuch as faith without workes is ded, it is not now faith: as a ded man, is not a man. This ded faith therfore, is not þ sure and substanciall faith, which saueth synners.

Lively faith.

Galat. v.

Another fayth there is in scripture, whiche is not (as the foresayde faith) idle, vnfruitfull, and dead, but worketh by charitie (as S. Paule declareth.) Gal. v. Whiche, as the other bryn faith, is called a ded faihce, so maye thys be called a quicke or lively faith. And this is not onely the comon belefe of the Articles of our faith, but it is also a sure trusste and confidence of the mercy of God, through our lorde Jesus Christ, and a stedfast hope of all good thynges to be receiued at Gods hande: & that although we, through infirmitie, or temptacio[n] of our ghostly enemy, do fall from him by synne, yet if we returne agayn vnto hym, by true repentaunce, that he wyll forgeue & forget oure offences, for hys sonnes sake our savior Jesus Christ, & will make vs inheritors with

Of faythe.

with hym, of his euerlastynge kyngdom, and that in the meane tyme, vntyll that kyngdom come, he will be our protector and defendour in all perils & daun-
gers, whatsoeuer do chaunce: and that, though som
tyme he doth sende vs sharpe aduersitie, yet þ euer-
more he wilbe a louyng fater vnto vs, correcting
vs for our synne, but not withdrawyng hys mercy
finally from vs, if we trust in hym, and commit our
selfes wholy vnto hym, hang onely vpon hym, and
call vpon hym, ready to obey and serue hym. Thys
is the true, liuely, and vnfayned christian faith, and
is not in the mouthe and outward profession onely:
but it liueth, and stirreth inwardly in the hart. And
this faythe, is not without hope and trusste in God,
nor without the loue of God and of our neyghborz
nor without the feare of God, nor without þ desyre
to heare Gods worde, and to folowe thesame, in es-
chewyng euill, and doyng gladly all good workes.

Thys faith, (as saint Paule describeth it) is the
sure ground and foundaciō of the benefites, whiche
we ought to loke for, and trust to receyue of God: a
certificat & sure expectacion of them, although they
yet sensiblie appere not vnto vs. And after he saith:
he that cometh to God, must beleue, both that he is,
& that he is a mercifull rewarder of wel doers. And
nothyng commendeth good men vnto God so muche
as this assured faith, & trust in him. Of this faiþe,
iii. thinges are specially to be noted. first, that this
faiþe, doth not ly ded in the hart, but is liuely and
fruitful in bringing furth good workes. Second, þ
without it, ca no good workes be doen, þ shalbe ac-
ceptable, & pleasant to God. Thirde, what maner of

Hebrie. xii.

f. iii. good

The thryng
ges are to bee
noted of faiþe

Of faythe.

good workes theri be, þ this faith doth bryng furth.

Faith is full
of good wor-
kes.

For the first, as the light cannot be hid, but will shewe furthe it self, at one place or other: So a true faith cannot be kept secret, but when occasion is offered, it will breake out, & shew it self by good workes. And as the liuyng body of a man euer exerciseth such thinges, as belongeth to a naturall & liuyng body, for nourishement & preseruacion of the same, as it hath nede, opportunitie and occasion: euен so the soule, that hath a liuely faith in it, wyl be doyng alwaye some good worke, whiche shall declare that it is liuyng, and will not be vnoccupied. Therfore, when men heare in the scriptures, so high commendacions of faythe, that it maketh vs to please God, to liue with God, and to be the chldren of God: if then they phantasie that theri be set at libertie, frō doyng all good workes, and may liue as theri liste, theri trifle with God, & deceyue themselves. And it is a manifest token that theri be farre from having the true and liuely faith, & also farre from knowledge, what true faith meaneth. For the very sure & liuelye Christian faith is, not only to beleue al thinges of God, whiche are conteyned in holy scripture: but also, is an earnest trust, and confidence in God, that he doth regarde vs, and hath cure of vs, as the father of the child, whom he doth loue, and that he will be mercifull vnto vs, for his onely sonnes sake: and that we haue our savior Christ, oure perpetuall aduocate & priest, in whose onely merites, oblacion, & sufferyng we do trust, that oure offences be continually washed and purged, whensocuer we, (repentyng truly) do returne to hym, with our whole harde, stedfastly determininge

Of faythe.

determinyng with our selfes, through his grace, to obey and serue him, in kepyng his commaundementes, and never to turide backe again to synne. Such is the true faythe, that the scripture doeth somuche comende, the whiche, when it seeth and considereth, what God hath doen for vs, is also moued through continual assistance of the spyrte of God, to serue & please hym, to kepe hys fauor, to feare hys displeasure, to continue his obedient childre, shewing thākefulness agayn, by obseruyng his comiaundementes, and that frely, for true loue chiesly, and not for dread of punishment, or loue of temporall reward: consideryng how cleerly, without our deseruynges, we haue receyued his mercy and pardon frely.

Thys true faythe will shewe furthe it selfe, and cannot longe be idle. For as it is written: The iuste man doth live by his fayth. He neither sleapeth, nor is idle, when he shoulde wake and be well occupied. And God by his prophete Hieremie sayeth: that he is a happy and blessed man, whiche hath fayth and confidence in God. For he is lyke a tree, settē by the water syde, that spreedeth hys rootes abroode towarde the moysture, and feareth not heate when it commeth: his leafe will be grene, and will not cease, to brynge furth his fruite: Euen so faithfull men, (puttyng away all feare of aduersitie) wyl shewe furthe the fruite of their good wozkes, as occasion is offered to do them.

The Wiscmā saith: he that beleueth in God, wil harken unto his cominaundementes. For if we doo not shewe our selfes faithfull in oure conuersacion, the faith which we pretend to haue, is but a fayned faythe:

3bat.ii.

Hiere. xviii.

Ecc. xxxiii.

Of faythe.

faith: because the true Christian faith, is manifestly shewed by good liuyng, and not by woordes onely as saint Augustine saith, good liuyng canot be separated fro true faith: which worketh by loue. And S. Chrysostome saith, faith of it self, is full of good workes, as sone as a man doth beleue, he shalbe garnished with the. How plentifull this faith is of good workes, and how it maketh the woorkes of one man, more acceptable to God then of another, S. Paule teacheth at large in the xi. chap. to the Heb. saying: that faith made the oblation of Abel better, then þ oblation of Cain. This made Noe to buyld þ arcke. This made Abraham to forsake his countrey, and all his frendes, and to go vnto a far countrey, there to dwel emong straungers. So did also Isaac and Jacob, dependyng onely of the helpe and trust, that they had in God. And when they came to the countrey, which God promysed them, they would buylde no cities, townes, nor houses, but liued like straungers in tentes, that might euery daye be remoued. Their trust was so muche in God, that they set but little by any worldly thyng, for that god had prepared for them better dwelling places in heauie, of hys awne foundacion and buylding. This faythe made Abraham ready at Gods commaundement, to offre hys awne sonne and heire Isaac, whom he loued so well, & by whom he was promysed to haue innumerable issue, emong the whiche, one shoulde be borne, in whom all nacions should be blessed: trustyng so muche in God, that though he were slain yet þ God was able by his omnipotent power, to raise him fro death, & perfourme his promise. He mistrusted not

Libro, de fide
et operibus.
Capit. ii.
Hermo. de le-
ge et fide.

Hebre xi.

Gene. iiiii.
Gene. vi.
Eccle. xliii.
Gene. xl.

Gene. xlii.
Eccle. xliii.

the

Of faithe.

the promise of god, although vnto hys reason every thyng seemed contrary. He beleued verely, that God woulde not for sake hym in dearthe , and famyne , þ was in the countrey. And in al other daungers that he was brought vnto, he trusted euer þ God would be hys God, and his protector, whatsoeuer he sawe to the contrary. Thys faithe wrought so in the hart Erod. vi. of Moses, that he refused to be take for kyng Pharaos daughters sonne, and to haue great inheritaunce in Egypt, thinking it better with the people of God, to haue affliction, and sorowe, then with naughtie men, in synne to lyue pleasauntly for a tyme. By faith, he cared not for the threatenyng of kyng Pharaos: for his trust was so in God, that he passed not of the felicitie of this wold, but loked to the rewarde, to come in heauen, settynghys hart vpon the inuisible God, as if he had seen hym euer present before hys eyes. By faith the children of Isael passed through the redde sea. By fayth, the walles of Hiericho, fell doun without stroke, and many other wonderfull miracles haue been wrought. In al good men, that heretofore haue been, faithe hath brought furth their good woorkes, and obteyned the promises of God.

Faith, hath stopped the Lions mouthes: faithe Daniel. vi. hath quenched the force of fire: faith hath escaped Daniel. iii. the swordes edges: faithe hath gauen weake men strength, victorie in battaill, ouerthowen the armies of infidels, raised þ dedde to lyfe: faith hath made good men to take aduersitie, in good partie: some haue been mocked and whipped, bounde and gaue in prison; some haue loste all their goodes and

G.s. liued

Of faythe.

lived in great pouertye: some haue wādered in mountaines, hilles and wildernesse: some haue been rāked, some slayn, some stoned, some sawē, some rent in peces, some hedded, some brent without mercy, and would not be deliuered, because they lokēd to rise agayne, to a better state.

All these fathers, martyrs, and other holy men, (whom saint Paul spake of) had they fayth surely fixed in God, when all the wōlde was agaynst the. They did not onely knowe God to be the Lord, maker and gouernor of all men in the wōlde: but also they had a special confidence and trust, that he was, and would be their God, their confortor, aider, helper, mainteyner, and defendor. This is the Christian faythe, whiche these holy men had, and we also ought to haue. And althoūgh they were not named christiani me, yet was it a christiani faythe that they had, for they looked for all benefites of God the father, throughe the incrites of hys sonne Iesu Christe, as we now do. This difference is betwene the and vs, for they looked, when Christ shoulde come, and we be in the tyme: when he is come. Therfore saith saint

In Ioh.tra. Av.
u. Lop. ill. u. Lop. ill.
Epist. xliii. Epist. xliii.

Augustyne: the tyme is altered, but not the faythe: for we haue both one fayth in one Christ. The same holy Ghost also, that we haue, had they, saith saint Paule. for as the holy Ghoste doeth teache vs to trust in God, and to call vpon hym as our father: so did he teache them to saye, (as it is wrytten): Thou Lord arte our father and redemer, and thy name is without beginnyng and euerlastyng. God gaue the then grace to be hys chyldren, as he doeth vs now. But now by the cōming of our saviour Christ, we haue recey-

Of faithe.

we receyued moze abundantly the spirite of god in our hartes, wherby we maye conceyue a greater faithe, & a suster trusste, then many of them had. But in effect they & we be al one: we haue the same faith, that they had in God, & thei the same, þ we haue. And s. Paul so muche extolleth their faith, because we shold no lesse, but rather more, geue oure selues wholy vnto Ch̄ist, both in p̄fession & liuing now, when Ch̄ist is come, then þ olde fathers did before his c̄omyng. And by all the declaraciō of s. Paule, it is evident, that the true, lively, and ch̄ristian fayth, is no dead, vain, or vnfruitfull thyng, but a thyng of perfecte vertue, of wonderful operacion and strength, b̄yn-
gynge furth all good mocions & good woxes.

All holye scripture agreably beareth witnesse, that a true lively faith in Ch̄ist, doeth b̄yng furth good woxes, and therfore euery man must examine himself diligently, to know, whether he haue the same true lively faythe in hys harte vnfaignedly or not, whiche he shall know by the fruictes therof. Many that p̄fessed the faith of Ch̄ist, were in this eror, that they thoughte they knewe God and beleued in hym, when in their lyfe they declared the contrarye; whiche eror, saint Ihon in his first Epistle confu-
^{i. Ihon. ii.} tyngē, w̄riteth in this wyse: Hereby we are certified, that we know god, if we obserue his comaunderementes: he that saith, he knoweth god, & obserueth not his comaunderementes, is a litar, & the trueth is not in him. And again he saith, whosoeuer synneth, doeth
^{i. Ihon. iii.} not se God, nor knowe him: let no man deceiue you welbeloued childre. And mozeouer he saith: hereby
^{i. Ihon. iii.} we know þ we be of the truth, & so we shal perswade

G.ij. oure

Of faithe.

our hartes before hym: for if our awne hartes re-
t. Ihon. iii. p^roue vs, God is aboue our hartes, and knoweth al
thinges. Welbeloued, if our hartes reproue vs not,
then haue we confidence in God, and shall haue of
hym whatsoever we aske, because we kepe hys com-
maundementes, and do those thynges, that please
hym. And yet further he saith: euery man that be-
leueth that Jesus is Christ, is borne of God: & we
knowe, that whosoever is borne of God, doeth not
synne: but the generation of God, purgeth him, and
the devill doth not touche hym. And finally he con-
cludeth: & shewing the cause, why he wrote this ep^t-
t. Ihon. v. stle sayth: for this cause haue I thus written vnto
you, that you maye knowe, that you haue euclasi-
fying lyfe, whiche do beleue in the sonne of God.
iii Ihon. i. And in hys thirde Epistle, he confirmeth the whole
matter of faith and worfes, in fewe wordes, saying:
he that doth well, is of God, and he that doeth euill,
knoweth not God. And as S. Iho saith: that as the
liuely knowledge, and faith of God, bryngeth furth
good worfes: so saith he likewise of hope & Cha-
ritie, that they cannot stande with euill liuyng. Of
hope, he writeth thus: we knowe that when God
shall appere, we shalbe lyke vnto hym, for we shall
se hym, euen as he is. And who soever hath this ho-
pe in hym, doth purifie himself, like as God is pure.
And of charitie he saith these wordes: He that
doeth kepe Gods woorde, or commaundemente, in
hym is truely the perfecte loue of God. And agayne
t. Ihon. v. he saith: this is the loue of God, that we should ke-
pe hys commaundementes. And s. Ihon wrote not
this, as a subtile proposition, devised of hys awne
phantasie

Of faithe.

phantasie, but as a moste certain & necessarie truth,
taught vnto him by Ch̄ist himself, the eternall & in-
fallible veritte, who in many places doth moste cle-
rely affirme, that sayth, hope, & charitie, cannot con-
sist without good & godly workes. Of faith, he saith
He that beleueth in the sonne, hath euerlastyng life, Jhon. iii.
but he that beleueth not in the sōne, shal not se that Jhon. v.
life, but the wrath of God remayneth vpō him. And
thē same he confirmeth with a double othe, saying: Jhon. vi.
For sothe & for sothe, I saye vnto you, he þ beleueth
in me, hath euerlastyng lyfe. Now, forasmuch as he
that belieueth in Ch̄ist, hath euerlastig lyfe, it must
nedes consequently folow, that he þ hath this faith,
must haue also good workes, & be studious to ob-
serue Gods commaundementes obediently. For to thē
that haue euill workes, & leade their lyfe in disobe-
dience, & transgression of Gods commaundementes,
without repentaunce, perceiveth not euerlasting life,
but euerlastyng death, as Ch̄ist himself saith: they Matth. xxv.
that do wel, shal go into life eternoal, but thē that do
euill, shal go into þ eternal fire. And again he saith,
I am the first letter & the last, the beginnyng & the Apoc. xxi.
endyng: to him þ is a thirste, I wil geue of the welle
of the water of lyfe frely: He that hath the victoȝe,
shal haue all thynges, & I will be his God, and he
shalbe my sonne: But thē þ be fearfull, mistrusting
God, & lacking faith, thē þ be cursed people & mur-
derers, & fornicatoȝs, & sorcerers, & Idolaters, & all
liars, shall haue their porciō in þ lake, that burneth
with fire & brimstone, which is the secōd death. And
as Ch̄iste vndoubtedly affirmeth, that true faythe
þingeth furth good workes: so doth he saylikewyse

S. iij. of chart-

Charitie
þingeth
furth good
workes.
Jhon. viii.

Of faithe.

Iohn. iiiii.

of charitie. Whosocuer hath my comandementes & kepereth the, þ is he, þ loueth me. And after he sateth: he that loueth me, will kepe my worde, & he þ loueth me not, kepereth not my wordes. And as the loue of God is tried by good workes, so is the feare of God also, as the Wilemā saith: þ dread of God putteth awaye synne. And also he saith: he that feareth god wil do good workes. A man may sone deceiue hym self, & thinke in hys awne phantasie, that he by fayth knoweth God, loueth him, feareth him, & belongeth to him, whē in very dede he doth no thyng lesse. For the triall of all these thinges, is a very godly & christian lyfe. He that seleth hys harte set to seke Gods hono; & studieth to know the wil & comauendeinētes of God, & to conforme himself therunto, & leadeth not hys life after the desire of hys awne fleshe, to serue þ deuill by synne, but setteth hys minde to serue God, for gods awn sake, & for his sake also to loue al hys neighbors, whether they be frēdes or aduersaryes, boying good to eury mā (as opportunitie serueth) & willingly hurtyng no mā: Such a mā maye wel rejoyce in God, perceiuinge by the trade of his life, þ he vnfainedly hath þ right knowledge of God, a lively fayth, a constant hope, a true, & vnfeined loue & feare of god. But he þ casteth awaie þ yoke of gods comauendeinētes fro hys necke, & geueth hymself to liue without true repētānce, after hys awne sensual mynde & pleasure, not regardyng to knowe Gods worde, & much lesse to liue according therunto: such a man clerely deceiueth himself, & seeth not hys awn harte, if he thinketh, þ he either knoweth god, loueth him, feareth him, or trusteth in him. Some peraduēture

Eccle. i.

Eccle. xv.

Of faithe.

ture phatasie in themselves, þ thei belōg to God, al-
thouȝ they lyue in synne, & so they come to þ Church
& shewe theselues as Gods dere childre. But s. Iho*1. Iho. i.*
sayth plaiȝly: if we saie, þ we haue any company with
God, and walke in darkenesse, we do lye. Other doo
vainly thike, that thei know & loue God, although
they passe not of his cōmaundementes. But s. Iho*1. Iho. ii.*
saith clerely: he þ saith I know God, & keþeth not
hys cōmaundementes, he is a liar. Some fally per-
swade theselues, þ thei loue God, whē they hate their
neighbors. But s. Iho saith manifcstly: if anymā
say, I loue god, & yet hateth his brother, he is a liar. *1. Iho. iii.*
He that saith, þ he is in the light, & hateth his bro-
ther, he is stil i ddarkenesse. He þ loueth his brother,
dwelleth in the light, but he þ hateth hys brother, is
in ddarkenesse, & walketh in ddarkenesse, and knoweth
not whether he goeth: for ddarkenesse hath blynded
hys eyes. And moȝeuer he saith: hereby we mani-
festly knowe the childre of God, from the children of
the devill: He that doeth not righteously, is not the
childe of God, no; he that hateth hys brother,
1. Iho. iii.

Decetue not your selfes therfore, thinkyngc that
you haue faith in God, or that you loue God, or do
truste in hym, or do feare hym, when you lyue in
sinne: for then your vngodly & sinfull life, declarereth
þ contrary, whatsoeuer ye saye or thinke. It perten-
neth to a ch̄ristian man, to haue this true ch̄ristian
fayth, and to trye himself, whether he hath it or no, &
to knowe what belongeth to it, & how it doeth wor-
ke in hym. It is not the woldē, that we can trust to:
the wold, and all that is therin, is but vanitie. It
is God that muste be oure defence and protection,
against

Of faithe.

against all temptation of wickednesse, & sinne, errores,
supersticio, ydolatrie, & al cuill. If al the wold were
on our side, & God agaist vs, what could y wold
auaile vs? Therfore let vs set our whole fayth, and
trust in God, & neither the wold, the devil, nor al y
power of thē, shal p̄euayle agaynst vs. Let vs ther-
fore, (good christiā people) trie & examyne our faith
what it is: let vs not flatter our selfes, but loke vpō
our wo:kes, and so iudge of our fayth, what it is.
Christe hisself speaketh of this matter, & saith: The
tree is knownen by the fruicte. Therefore let vs doo
good wo:kes, & thereby declare our faythe, to be y li-
uely christian faith. Let vs by suchē vertues as ou-
ght to spryng out of fayth, shew our elecciō to be su-
re & stable, as s. Peter teacheth. Endeavor your selfs
to make your calling & electiō certain by good wo:kes.
And also he saith: minister or declare in youre
faith, vertue, in vertue, knowledge, in knowledge, te-
p̄eraunce, in tēperaunce, paciēce, again in patience,
Godlinesse, in Godlinesse, brotherly charitie, in bro-
therly charitie, loue. So shall we shew in dede, y we
haue y very lively christiā faith: & may so both cer-
tifie our cōscience the better, that we be in the righte
faith, & also by these meanes chfirme other men. If
these fruictes do not folowe, we do but mocke with
God, deceiue our selfes, & also other mē. Wel maye
we beare y name of Christiā mē, but we do lacke the
true faith, that doeth belonge thereunto. So true
faithe doeth euer brynge furthe good wo:kes, as
s. Iaines saith: she we me thy faythe by thy deedes,
Thy deedes & wo:kes, must be an opē testimoniall of
thy fayth; otherwise, thy fayth beryng without good
wo:kes,

Mat. xxiiij.

s. Peter. 1.

James. ii.

Of faithe.

workes, is but the deuils faith, þ faith of þ wicked, a phantasy of faith, & not a true christian faith. And like as the deuils & euil people, be nothyng the better for their counterfeit faith, but it is vnto them the more cause of dampnacion: so thei þ be christened, and haue receiued knowledge of God, & of Christes me-
rites, and yet of a set purpose do liue idly, without
good workes, thinkyng þ name of a naked faith, to
be either sufficiët for the, or els settynge their mindes
þpō bain pleasures of this world, do liue in syn w-
out repentaunce, not vterynge the fruities, þ do belog
to suche an high profession, vpon suche presupteuous
persōs, & wilful synners, must nedes remain þ great
vengeaunce of God, & eternal punishmēt in hel pre-
pared for þ deuil & wicked liuers. Therfore, as you
professe þ name of Christ, (good christian people) let
no suche phantasy and imaginacion of faith, at any
time beguile you, but be sure of your faith, trie it by
your liuyng, loke vpon the fruities þ commeth of it,
marke the increase of loue & charitie by it, towades
God and your neighbor, & so shal you perceiue it to
be a true liuely faith. If you fele & perceiue suche a
faith in you, reioyce in it, & be diligēt to maintein it,
and kepe it stil in you: let it be daily increasing, and
more & more, by wel working, & so shal ye be sure, þ
you shal please god by this faith: & at the length (as
other faithful wiē haue doen before) so shal you (whē
his wil is) come to him, & receiue thēde and final re-
ward of your faith (as s. Peter naimeth it) the salua- i. parr. i.
cion of your soules: the which, God graunt vs, that
hath promised theselme vnto his faithfull. To whō,
be al honor and glory, worlde without ende. Amen.

H. J.

An

An homelie, or sermon, of good woorkes annexed vnto faithe,



At the last Sermon was declared vnto you, what the liuely and true faithe of a christia man is: that it causeth not a man to be idle, but to be occupied in bringyng furthe good woorke, as occasion serueth.

No good
worke can
bee doen
withoute
faithe.

Iohn. x.

Hebre. xi.

Roma xiiii.

Now by Gods grace shalbe declared the seconde thyng, that before was noted of faithe, that without it can no good worke be doen, acceptable and pleasant vnto God. For as a braunche cannot beare fruit of it self (saith our sautor Christ) except it abide in the vine, so cannot you, except you abide in me: I am the vine, and you be the braunches: he that abydeth in me, and I in hym, he bringeth furthe muche fruit: for without me, you can do no thyng. And S. Paule proueth, that Enoche had faithe, because he pleased God. For without faithe (saith he) it is not possible to please God. And again to the Romay, he saith: whatsoever worke is doen without faithe, it is sinne. Faith geueth life to the soule, and ther bee as muche ded to God that lacke faith, as ther be to the world, whose bodies lacke soules. Without faith al that is doen of vs, is but ded before God, although the woorke seeme neuert so gaire and gloriouse before man. Euen as the picture grauen or painted, is but a ded representacion of the thyng it self, and is without life, or any maner of mouyng: so be the woorke of all vnfaythfull persones before God. Ther do appere to be liuely woorke, & in deede ther be but ded, not

Of workes.

not auailynge to the eternall life. Thei bee but shad-
dowes and shewes of liuely and good thynges, and
not good and liuely thynges in dede. For true faith
doth geue life to the workes, and out of suche faith
come good woorkes, that be very good woorkes in
dede, and without it no worke is good before God:
as saith sainte Augustine: wee muste set not good
workes before faithe, nor thynke that before faithe,
a man may do any good worke: for suche workes,
although thei seme vnto men, to bee praise worthy,
yet in dede thei bee but vain, and not allowed be-
fore God. Thei bee as the course of a horse, that ru-
neth out of the waie, whiche taketh great laboz, but
to no purpose. Let no man therefore (saith he) recke
vpon his good workes before his faithe. Whereas
faithe was not, good woorkes were not: the intent
(saith he) maketh the good workes, but faith must
guide and order thintent of man. And Christ saith: Matth. viii
If thine iye be naught, thy whole body is ful of dar-
kenesse. The iye doth signifie the intent (saith saint
Augustine) wherwith a man doth a thyng. So that In prefatt.
Psalm. xxxi.
he, whiche doth not his good workes with a Godly
intent and a true faithe, that woorketh by loue, the
whole body beside, (that is to say) all the whole nu-
bre of his workes) is darke, and there is no light in
it. For good deedes bee not measured by the factes
theimselfes, and so diuersed from vices, but by the
endes and intentes, for the whiche thei bee doen. If
a Heathen man clothe the naked, fedde the hongerie,
and do suche other like workes: yet because he doth
thei mōt in faithe, for the honor and loue of God,
thei be but ded, vain and fruitles workes to hym.

H.ij. Faith

Of workes.

Faith is it, that dooth commende the wo^rke to god: (for as s. Augustine saith) whether thou wilt or no, that worke that cometh not of faith, is naught: where the faith of Christ is not the foudacion, there is no good worke, what buildyng soever we make. There is one worke, in þ which be al good workes, that is, faith, whiche worketh by charitie: If thou haue it, thou hast the ground of all good wo^rkes. For the vertues of strength, wisedom, temperaunce, & iustice, be al referred vnto this same faith. Without this faith, we haue not th̄e, but onely the names and shadowes of them, (as s. Augustine saith.) All the life of them that lacke the true faithe, is syn: and nothyng is good without hym, that is the auctor of goodnes: where he is not, there is but feined vertue, although it be in the best workes. And s. Augu. declarynge this verse of the psalme: the Turtle hath found a nest where she may kepe her young birdes: saith, that Jewes, heretiques, and pagans, do good workes: they clothe the naked, fede the poore, and do other workes of mercy, but because they be not doen in the true faithe, therfore the birdes be loste. But if they remain in faith, then faith is the nest and saugard of their birdes, that is to say, safegard of their good workes, that the reward of them be not vtterly lost. And this matter (whiche s. Augustin at large in many bookes disputeth) s. Ambrose concludeth in fewe wordes, saying: he that by nature would withstand vice, either by naturall will or reason, he doth in vain garnishe the tyme of this life, and attaineth not the very true vertues: for without the worshippyng of the true God, that whiche semeth to be vertue,

De vocati
Gentium.
Lib. I. cap. iii.

Of workes.

tue, is wise. And yet mosle plainly to this purpose, writeth I. Iohn Christo. in this wise: you shall finde many, which haue not the true faith, and be not of þe flocke of Christ, and yet (as it appereth) they florish in good workes of mercy. You shall finde them full of pitie, compassion, and geuen to iustice, and yet for all that, they haue no fruite of their workes, because the chief worke lacketh. For when the Jewes asked of Christ, what they shoulde do to worke good workes, he aunswered: this is þe worke of God, to beleue in hym whom he sente. So that he called faithe the worke of god. And assone as a man hath faithe, anone he shall florish in good workes: for faithe of it self is full of good workes, and nothyng is good without faithe. And for a similitude, he saith, that they whiche glister and shine in good workes, without faithe in God, be like dead men, whiche haue goodly & precious robes, and yet it availeth them nothyng. Faith may not be naked without good workes: for then it is no true faithe: and when it is adioyned to workes yet is it aboue the workes. For as men that be very men in dede, first haue life, and after be nourished: so must our faithe in Christe go before, & after be nourished with good woorkes. And life maiest be without nourishment, but nourishment cannot be without life. A man must nedes be nourished by good workes, but first he must haue faithe: he that doth good deedes, yet without faithe, he hath no life. I can shew a man that by faithe without workes liued, & cam to heauen but without faithe, never man had life. The thiefe that was hanged when Christe suffered, did belue onely, and the mosle mercifull God did iustify hym.

In sermons
de lide, lege
spiritu san.

Iohn. vi.

H. iii. And

Of Workes.

And because no manne shall objecte, that he lacked
lyme to doo good woorkes, for els he woulde haue
doen them: truthe it is, and I will not contend ther-
in: but this I will surely affirme, that faithe onely
saued hym. If he had liued, and not regarded faithe,
and the workes thereof, he shoulde haue lost his sal-
uacion again. But this the effecte that I saie, that
faithe by it self saued hym, but workes by them sel-
fes never iustified any man. Here ye haue heard the
minde of saint Chrysostome, wherby you maye per-
ceiue, that neither taith is without workes (hauyng
opportunitie thereto) nor workes can auaille to eternall
life without faithe.

What workes
thei are that
spring of faithe

Matthew xix.

Matthew,xv.

Now to procede to the third parte (whiche in the
former Sermon was noted of faithe) that is to say,
what maner of workes thei be, whiche spring out of
true faithe, and leade faithfull menne unto eternall
life: this cannot bee knownen so well, as by our sa-
uior Christe hymself, who was asked of a certain
greate man the same question. What woorkes shall
I do (said a Prince) to come to euerlastyng life? To
whom Jesus aunswered: If thou wilte come to the
eternall life, kepe the commaundementes. But the
Prince not satisfied herewith, asked farther, whiche
commaundementes? The Scribes and Phariseis
had made so many of their awne lawes and tradic-
tions, to bryng men to heauen, besides Gods comau-
dementes, that this man was in doubt, whether he
should come to heauen by those lawes & tradicions
or by the lawes of God: & therfore he asked Christe,
whiche commaundementes he meante? Wherunto
Christe made hym a plain aunswere, rehersyng the
commaundementes

Of workes.

commaundementes of GOD, saiyng: Thou shalte Matth.5:18.
not kill, thou shalt not commit adultery, thou shalt
not steale, thou shalte not beare false witnesse, honor
thy father and mother, and loue thy neigboure as
thy self. By whiche woordes, Christe declared, that
the lawes of GOD, bee the very waike that do lead
to eternall life, and not the tradicions, and lawes of
men. So that this is to bee taked for a mosle true
lesson taught by Christes awne mouth, that the wor-
kes of the moral commaundementes of God, be the
vety true workes of faithe, whiche leade to the bles-
sed life to come. But the blyndenesse and malice of
man, euuen from the beginnyng, hath euer been redy
to fal from Gods commaundementes. As Adam the
firste man, hauyng but one commaundement, that
he shoulde not eate of the fruite forbidden, notwithstanding
Gods commaundement, he gaue credite
vnto the woman, seduced by the subtile perswasion
of the Serpent, and so folowed his awne will, and
lefte Gods commaundement. And euer synce that
tyme, al his succession hath been so blinded through
original sinne, that thei haue been euer ready to de-
cline from God and his lawe, and to inuenct a newe
waike vnto saluacio, by workes of their awne deuise:
so muche, that almoste all the worlde forsayng the
true honor of the onely eternall, liuyng God, wan-
dered abouete their awne phantasies, worshippynge
some the Sunne, the Moone, the sterres: some Ju-
piter, Juno, Diana, Saturnus, Apollo, Neptunus
Ceres, Bacchus, and other dedde men and women: The deuises v-
Some therewith not satisfied, worshipped diuerse
byndes of beastes, birdes, fishe, foule, and serpentes
Idolatrye of
the Gentiles.
euery

The workes
pleade to hea-
ue, be the wor-
kes of Gods
commaunde-
mentes.

Man frō his
firste fallynge
from Godes
commaunde-
mentes, hath
ever been redy
to do the like,
and to devise
worikes of his
awne phantes
spe to please
God withall,

Of Workes.

every Region, toun, and house, in maner beyng diuided, and settynge vp Images of suche thynges as thei liked, and worshippyng thesame. Such was the rudenes of þ people, after thei fell to their awne phantasies, and left the eternall liuyng GOD and his commaundementes, that thei devised innumerable Images, & Gods. In whiche error and blindnes thei did reaman, vntill suche time as almighty GOD, pityng the blindnesse of man, sent his true prophet Moses into the worlde, to reprehende this extreme madnes, and to teache the people to knowe the onely liuyng God, and his true honor and worshippe. But the corrupt inclinacion of man, was so muche geuen to folowe his awne phantasies, and (as you would saie) to fauoure his awne birde, that he brought vp hymself, that al the admonicions, exhortacions, benefites, and threatnynges of God, could not kepe hym from suche his inuencions. For notwithstanding

The deuises, Idolatrye of the Gentiles.
the people of Israell, yet when Moses went vp into the mountain, to speake with almighty God: he had taried there but a few daies, when the people began to inuent new gods. And as it cam in their hedges, thei made a calfe of golde, and kneled doun & worshipped it. And after that, thei folowed the Moabites, & worshipped Bcelphegor the Moabites God. Read the boke of Judges, the bokes of the Kynges and the Prophetes, and there shal you find, how unconstant the people were, how ful of inuencions, and more ready to runne after their awne phantasies, then Gods moste holy comaundementes. Ther shal you reade of Baall, Moloche, Chamos, Mechom, Baalphegor,

Of Workes.

Baalpeor, Astaroth, Beel the dragon, Priapus, the
brassen serpente, the twelue signes, and many other:
vnto whose images, the people with greate deuoci-
on, inuented Pilgrimage, preciously deckyng and
censyng them, kneling doun and offering to them,
thinking that, an high merite before God, and to be
esteemed aboue the preceptes and commaundemen-
tes of god. And wher at that tyme, god commaun-
ded no sacrfycc to be made, but in Jerusalem on-
ly, they did cleane contray, makynge aulters and sa-
crifyces euery where, in hylles, in wooddes, and in
houses, not regardyng Gods commaundemētes, but
esteynyng theyz awne phantasyes and deuocion, to
be better then theū. And the erroz hereof was so
spred abrode, that not onely the unlearned people,
but also the priestes & teachers of the people, partly
by glory and auatrice were corrupted, and partly by
ignoraunce blindly seduced wyth the same abhomina-
tions: So muche, that Kyng Achab, hauyng but
onely Helyas a true teacher & minister of god, there
were eight hundred and fiftie priestes, that perswa-
ded hym to honor Baal, and to do sacrfyce in the
wooddes or groues. And so continued that horribile
erroz, vntyll the threē noble Kynges, as Josaphat,
Ezechias & Josias, Gods elect ministers, destroyed
the same cleately, and reduced the people from suchē
theyz fayned iuencions, vnto the very commaun-
dementes of GOD: for the whiche thyng, their im-
mortall rewarde and glory, doeth and shall remayn
with GOD for euer.

And beside the foresayed iuencions, the incli- Religions and
nation of man to haue hys awne holy deuocions, sectes among
the Jewes.

J.J. Devised

Of Workes.

deuised newe sectes and religiōs, called Pharisēs,
Sadduces, and Scribes, with many holy & godly
tradicions and ordinaūces (as it seined, by the out-
ward apparaūce and goodly glistering of the wo-
kes,) but in very deede, all tendyng to Idolatrye,
Superstition and Hipocrisye: they, hartes within,
beynge full of malice, pride, coueteousnesse, and all
intuitie. Against which sectes, and their pretended
holynes, Christe cryed out more vehemently, then
he did against any other persones, saying and often

Matt. xiii. repetyng these wordes: Wo be to you Scribes and
Pharisēs, ye Hypocrites, for you make cleane the
vessell without, but within you be ful of rauyn and
fylthinesse: thou blynd Pharisē, a Hypocrite, firste
make the inwarde parte cleane. For notwithstanding
all the goodly tradicioōs, and outward shewes
of good workes, devised of their awne imaginaciō,
whereby they appered to the world, mooste religiōus
and holy of all men: yet Christ, (who sawe their har-
tes) knewe that they were inwardly in the sight of

GD, mooste vnholy, mooste abominable, and far-
thest from God of all men. Thereforze sayed he vn-
to them: Hypocrites, the Prophete Eliae spake

Matt. xv.
Elai.xxix. full truely of you, when he sayed: This people hon-
orne me with their lippes, but their harre is farre
from me: they worshyppe me in bayne, that teache
doctrines and commaundementes of men: for you
leue the commaundementes of God, to kepe your
awne tradicions.

*Mans lawes
must be obser-
ved and kept.
but not as
Gods lawes.*

And though Christe sayed, they worshypped
GD in vain, that teache doctrines and commaun-
dementes of men: yet he meant not therby to ouer-
thowē

Of Workes.

thowre all mennes comandementes, for he himself was euer obedient to the Princes and their lawes, made for good ordre and gouernaunce of the people: but he reprooued the lawes and tradicions, made by the Scribes and Phariseis, whiche were not made onely for good ordre of the people (as the Civil lawes were) but they wet so highly extolled, that they were made to be a ryght and sincere worshippinge of God, as they had been equall with Gods lawes or aboue thē: for many of Gods lawes could not be kept, but were fayn to geue place vnto them. This arrogancie God detested, that man shoulde so aduaunce his lawes, to make them equall with Gods lawes, wherein the true honoryng and ryght worshippynge of God standeth, and to make his lawes for them to be omitted. God hath appoynted his lawes, whereby hys pleasure is to be honored. His pleasure is also, that all mannes lawes, beyng not contrary to his lawes, shalbe obeyed, and kepte, as good as necessarye for euery common weale, but not as thynges, wherein principally his honore resteth. And all Civil and mannes lawes, either be, or shulde be made, to induce men the better to obserue Gods lawes, that consequently, God shoulde be the better honored by them. Howbeit, the Scribes and Phariseis were not content, that they; lawes shold be no higher esteemed, then other positive & ciuil lawes, nor would not haue them called by the name of other temporall lawes, but called them holy & godly tradicions, and would haue them esteemed, not onely for a right and true worshippynge of God (as Gods lawes be in deede) but also to be the lawes.

J.I.F. moste

Of Wörkes.

moste high honoryng of God, to the which, the com-

Luke. xvi.
Holy tradicions were esteemed as Gods lawes.
maundementes of God should geue place. And for

this cause, did Christ so vehemently speake against

Holynesse of highe, be abomination before God. For commonly,

mānes deuse of suchē tradicions foloweth the transgression of

is commonly occasion that Gods comaundermentes, and a moxe deuocion in the

GD is offended.

obseruyng of suchē thynges, and a greater consci-

ence in breakyng of them, then of the comaunde-

mentes of God. As the Scribes and Phariseis so

supersticiously, and scrupulously kepte the Sab-

both, that they were offended with Christ, because

Math. xii. he healed sickē men: and with his Apostles, because

they beyng soye hungry, gathered the eares of cor-

ne to eate, vpō that daye. And because his disciples

wasshed not their handes so often as the tradicions

requyred, y Scribes and Phariseis quereled with

Math. xv. Christ, saiyng: why do thy disciples breake the tra-

dicions of the seniours? But Christ obiected against

them, that they for to obserue their awne tradicions,

did teache men to breake the verye comaundermen-

tes of God. For ther taught the people such a deuo-

cion, that they offered their goodes into the treasu-

re house of the temple, vnder the pretense of Gods

honoꝝ, leauing their fathers and mothers (to whom

they were chieflī bounde) vñholpe: and so they bra-

ke the comaundermentes of GD, to kepe theyr

awne tradicions. They estemed more an oþer, made

by the golde or oblacion in the temple, then an oþer

made in the name of God hymselfe, or of the temple.

They wer more studious to pay their tithes of smal

thynges, then to do the greater thynges comaunder-

Of workes.

ved of God, as workes of mercye, or to do justice, or to deale sincerely, uprightly, and faythefully, with God and man (these saith Christ ought to be doen, Math. xxii. and the other not omitted). And to be shorte, they were of so blynd iudgement, that they stumbled at a strawe and leped ouer a blocke. They would, (as it were) nicely take a flye out of their cuppe, & dynke doun a whole Camell. And therfore Christe called them blynde guydes, warnynge his disciples from tyme to tyme, to eschewe their doctrine. For althou- ghe they seemed to þ worlde, to be mooste perfect men, bothe in liuyng and teaching: yet was their life but Hypocrisie, and their doctrine but sower leue, mixte with supersticion, Idolatry, and preposterous iud- gement: setting vp the tradicions & ordinaunces of man, in the stede of Gods comaunderentes.

Thus haue you heard, how muche the worlde frō the beginning vntil Christes tyme, was euē ready to fall from the comaunderentes of God, and to seke other meanes to honoř and serue hym, after a deuocion imagined of their awne heades: and how they extolled their awne tradicions, as high or abo- ue Gods comaunderentes, whiche hath happened also in our tymes (the moze it is to be lamented) no lesse then it did emonge the Jewes, and that by the corruption, or at the least, by the negligēce of them, that chiesly ought to haue preferred Gods comaunderentes, & to haue preserued the syncere and hea- uenly doctrine left by Christe. What man hauyng any iudgement or learnyng, toyned with a true zea- le vnto GOD, doeth not se, and lament, to haue entred into Christes religiō, suche false doctrine, Su-

Of workes.

persticion, Idolatrie, Hypocrisy, and other enormities and abuses, so as by lytle and lytle through the sower leuen thereof, the swete bread of Gods holye worde hath been muche hindered and layed aparte. Neuer had the Jewes in their moste blyndnesse, so many Pilgrimages vnto Images, nor vsed so muche knelyng, kisstyng, and censyng of them, as hath been vsed in oure tyme.

Sectes & Religions emong Christian men Sectes & feined religions were neither the soþy parte so many emonge the Jewes, nor more superstitiously and vngodly abused, then of late dayes they haue been emonge vs. Whiche sectes and religions, had so many Hypocriticall woþkes in their state of religion (as they arrogantly named it) that their lampes (as they sayd) rāne alwayes ouer, able to satisfye, not onely for their awne synnes, but also for all other their benefactors, þroþters, & sisters of their religion, as moste vngodly and craftelye they had perswaded the multitude of ignoraunt people: keping in diuerse places (as it were) martes or markettes of merites, beyng ful of their holy reliques, Images, shrines, and woþkes of supererogaciō, ready to be solde. And all thinges which they had, were called holy, holy Coules, holy Girdels, holy Par-doned Beades, holy Shooes, holy Rules, and all full of holynesse. And what thyng can be more foolish, more Supersticious, or vngodly, then that men, women and chylđren, shoulde weare a Friers coote, to deliuere them from agues or pestilence, or when they dye, or when they be buried, cause it to be caste vpon them in hope therby to be sauēd. Whiche superstition, although (thankes be to God) it hath been

Of Workes.

been lytle vsed in this realme : yet in diuerse other realnes, it hath been, and yet is vsed, both emonge many , bothe learned and unlearned . But to passe ouer the innumerable superstitiousnesse , that hath been in straunge apparel, in silence, in dormitorie, in cloyster, in chapter, in choyse of meates & in drinckes, and in suche like thinges: let vs consider, what enormities and abuses haue been , in the thre chiefe principal poyntes, whiche they called the thre essentiales of religion, that is to saye, obediencce, chastite, and wilfull pouertye.

Fyrist , vnder pretense of obediencce to their father in religion (whiche obediencce they made them selfes) they were exempted by their rules and canons, from the obediencce of their natural father and mother, and from the obediēce of Emperour and Kyng, and all temporall power, whom of verye duetye by Godes lawes, they were bound to obeye. And so the profession of their obediēce not due, was a renūciation of their due obediēce. And how their profession of chastitie was obserued, it is moze honesty to passe ouer in silence, & let the world iudge of that, whiche is well knownen, then with vnchaste wordes, by expressynge of their vnchast lyfe , to offend chaste and Godly carres. And as for theyr wilfull pouertye, it was such, then when in possessiōs, iewels, plate and riches, thei were equal, or aboue merchauites, Gentlemen, Barons, Etles, & Dukes: yet by this subtile sophistical terme, Propriū in cōmuni, they deluded the wōlde, perswadyng, that notwithstanding all their possessions & riches, yet they obserued their bowe, & were in wilful pouertie. But for al their riches, thei might

The. iii. chieke
bowes of re-
ligion.

Of workes.

might neither healpe fater nor mother, nor other þ
were in deede very nedye and poore, without the iu-
cence of their fater Abbot, Prior, or warden. And
yet they might take of euery man, but theri might not
geue ought to any man, no, not to theim, whom the
lawes of God bound them to helpe. And so through
their tradicions and rules, the lawes of God could
beare no rule with theim. And therefore of theim
might be moste truely sayed that, which Christ spa-
ke vnto the Pharisles: you b̄eake the commaunde-

Matt. xv. mentes of God by your tradicions: you hono; God
with youre lippes, but you hartes be farre frō him.
And the longer prayers theri vsed by day & by night,
vnder pretense of such holynes, to get the fauo; of
Widowes & other simple folkes, þ they might syng
Trentals and seruyce for theyz husbādes and fren-
des, & admitte them into their suffrages, the moze
Matt. xxiii. truely is vereyed of theim the saying of Christ: wo
be to you Scribes and Pharisles, Hypocrites, for
you devoure Widowes houses, vnder coloure of
long prayers: therfore your dampnacion shalbe the
greater. Wo be to you Scribes & Pharisles, Hippo-
rites, for you go about by sea and by land, to make
mo ſouices and newe brethren, and when they be
admitted of your ſecte, you make them the chyldren
of helle, worse then your ſelues be. Hono; be to God,
who did put light in the harte of his faithful & true
minister of moſte famous memory, Kyng Henry
the. viij. and gaue hym the knowledge of hys wor-
de, and an earnest affection to ſeke his glory, and to
put awaye all ſuche Superſticious and Pharisai-
call ſectes by Antichrist inueted, and ſet vp agaynst
the

Of workes.

the true wo^rde of God, and glori^y of hys moste bles-
sed name, as he gaue the lyke spirite vnto the moste
noble and famous p^rynces, Josaphat, Josias, and
Czechyas. God graunte all vs, the kynges hygh-
nesse faythfull & true subiectes, to fede of the swete
and sauoyrie b^reade of Gods awne wo^rde, and (as
Chⁱst commaunded) to eschewe all oure phatisat-
call and papistical leuen of mans feyned religion.
Whiche, although it were before God, moste abho-
minable and contrary to Gods commaundementes,
and Christes pure religiō, yet it was extolled, to be
a moste Godly lyfe, & highest state of perfection. As
though a man might be more Godly and more per-
fecte by kepyng the rules, tradicions and professiōs
of men, then by kepynge the holy commaundemen-
tes of God. And b*ri*efly to passe ouer the vngodly &
counterfet religions: let vs reherse some other kyn-
des of papisticall supersticions and abuses, as of
Beades, of Lady psalters & Rosaries, of xv. Oos, Other deui-
led and super-
sticions,
of saint Bernardes Verses, of saint Agathes let-
ters, of Purgatory, of Masses satisfactory, of Sta-
tions and Jubilie^s, of feyned Reliques, of halowed
Beades, Belles, Breade, Water, palmes, Candel-
les, fyre and suche other: of Superstitious fastyn-
ges, of fraternities, of pardons, with suche lyke
merchaundysse: whiche were so esteemed and abused
to the great p*re*iudice of Gods glory and commaū-
demētes, that they were made moste high and moste
holie thynges, whereby to atteyn to the eternall lyfe,
or remission of sinne. Yea also, vayne inuictiōns, vn-
fruictfull Ceremonies and vngodly Lawes. Decrees and
Decretalles
crees and Counsayles of Roine, were in suche wyse
L.S. aduaunced

Of workes.

aduauced, that nothyng was thought comparable
in auctoritie, wisedom, learnynge, and Godlynes,
vnto them. So þ the lawes of Rome, (as they sayed)
were to be receyued of all men, as the fourre Euāge-
listes: to the whiche all lawes of Princes must geue
place. And þ lawes of God also partly were omitted
and lesse esteemed, that the sayde lawes, deccrees and
Counsayles, with theyȝ tradicioñs and Ceremonies,
myght be more duely obserued & had in greater re-
uerence. Thus was the people, throught ignorance
so blynded, with the goodly shewe and apparaunce
of those thynges, that they thought þ obseruynge of
them to be a more holynesse, a more perfecte seruice
and honoryng of God, and more pleasyng to God,
then the kepyng of Gods cōmaundementes. Such
hath been the corrupt inclinaciō of man, euer super-
sticiously geuen to make new honoryng of God, of
hys awn hedde, and then to haue more affection and
deuocion to obserue that, then to searche out Gods
holy cōmaundementes and to kepe them. And fur-
thermore, to take Gods cōmaundementes, for men-
nes cōmaundemētes, and mennes cōmaundemen-
tes for Gods cōmaundementes, yea, and for the hi-
ghest, and mooste perfect and holy of all Gods com-
maundemētes. And so was all confused, that scant
well learned men, and but a small numbre of them,
knewe, or at the least would knowe, and durst affir-
me the truthe, to separate Gods commandementes
from the commaundemētes of men: wherupon dyd
growe muche error, Superstition, Idolatry, bayne
religion, preposterous iudgement, greate conten-
tion, with all vngodly liuyng.

20

Wherfore

Of workes.

Wherfore, as you haue any zeale to the right and pure hono^ryng of God: as you haue any regard to your awn soules, & to the life that is to come, which is both without payn, and without end, applie your selfes chiefly aboue all thyng, to reade and to heare Gods w^rorde; marke diligētly therin, what hys w^{ll} is you shall do, and with all youre endeuer, applye your selfes to folowe the same. first you must haue an assured faythe in God, & geue youre selfes wholy vnto hym, loue hym in prosperite & aduersitie, and dread to offend hym euermore. Then, for hys sake, loue all men, frendes and fooes, because they be his creaciō and Image, & redēmed by Christ, as ye are. Caste in your int̄ndes, how you maye do good vnto all men, vnto your powers, & hurt no man. Obey al your superiors and gouernors, serue youre masters faithfully and diligently, as well in theyz absence, as in theyz presence, not for dread of punishment onely, but for cōscience sake, knowyng that you are bound so to do by Gods commāundementes. Disobey not your fathers & mothers, but hono^r the, helpe the, & please the to your power. Oppresse not, kil not, beat not, neyther slaunder nor hate any man: But loue all men, speake well of al men, helpe & succor euery man, as you maye, yea, euen your enemies that hate you, that speake euil of you, and that do hurt you. Take no mans goodes, nor couete your neyghbor^s goodes wrongfully, but contēnt your selfes with þ, which ye get truely, & also bestowe your awne goodes charitably, as nedē & case requyret. flee all Idolatrye, Witchcraft, & periury: comit no maner of adultery, fornicaciō, nor other unchastnesse, in wilnor^s in dede,

In exhortacionē
to the kepyng
of Gods command-
mentes.
A briefe reher-
sal of Godes
commāundementes.

B. 11. with

Of wörkes.

with any other mannes wyfe, wydowe, mayde, or
other wylc. And trauailynge continually, duryng
your lyfe, thus in the obseruyng the commaunde-
mentes of God, (wherein consisteth the pure p̄inci-
pal, and direct honour of God, and whiche, wrought
in faythe, God hath ordyned to be the righte
trade and pathe vnto heauen:) you
shall not fayle, as Christe hath pro-
mised, to come to that blessed
and eternall lyfe, where
you shall liue in glo-
ry and ioye
with
GOD for
ever. To whome be
laude, honoꝝ, and impe-
rie, for ever & ever.

A M E N.

C 30

An Homelie of Christian Loue and Charitie.



If all thynges that be good to bee taught vnto christian people, there is nothyngemore necessarie to bee spokē of, and dayely called vpon, then charitie: aswell, so; that all maner of woorkes of righþeousnes be cōteyned in it, as also, that the decay therof, is the tuyne of the woldē, the banisshment of vertue, and the cause of all vice. And so; so muche as almoste euery mā, maketh and frameth to hymself charitie after hys awne appetite, & howe detestable soever his lyfe be, both vnto God & man, yet he perswadeth hymself stil that he hath charitie: therfore you shall heare now a true & playn descripc̄ion of Charitie, not of mennes imaginaciō, but of the very woordes and example of our sauioꝝ Iesus Christ. In which descripc̄ion, euery mā, (as it were in a glasse) maye considre himself & se plainly without erroꝝ, whether he be in the true Charitic or not. What Charitie is.

Charitie is to loue God with al our harte, al our lyfe, and all our powers and strength: With all our harte, that is to say, that our hartes, mynd and stude, be set to beleue his woldē, to trust in him, and to loue hym aboue al other thynges that we loue best, in heauen or in yearth: With al your lyfe, that is to saye, that our chief toye & delight be set vpon him, & his honoꝝ, & our whole lyfe geue vnto the seruice of hym aboue all thynges, with hym to lyue & dye, and to forſake all other thynges, rather then hym. So;

The loue of
GOD.

B.ijij he that

Of charitie.

Matt. x.

The loue of
thy neighbor.

Matt. xiiii.

Matt. v.

Matt. v.

he that loueth hys father or mother, sonne or daugh-
ter, house or lade, more then me(sayeth Christ)is not
worþy to haue me: With all our powers, that is to
saye, that with our handes & fete, with our eyes and
earis, our mouthes & tonges, and with all other
partes & powers, both of body & soule, we shoule be
geuen to the kepyng & fulfyllyng of his comaunde-
mentes. This is the fyfte & principall parte of cha-
ritie, but it is not the whole: for charitie is also, to
loue euery man, good & euil, frende & foe, and what-
soeuer cause be geue to the contrary, yet neuertheles
to beare good wil and harte vnto every man, to vse
our selfes wel vnto them, aswell in woordes & coun-
tenaunce, as in all our outwarde actes and deedes:
For so Christ himself taught, & so also he performed
in dede. Of the loue of God, he taught in thys wyle,
vnto a doctor of the law, that asked hym, which was
the great and chiese comaundemente in the lawe:
Loue thy Lord God(said Christ)with all thy hart,
with all thy lyfe, and with al thy mynde. And of the
loue that we ought to haue emong our selfes eche to
other, he teacheth vs thus: you haue heard it taught
in tymes past, thou shalt loue thy frende, and hate
thy foe, but I tell you, loue youre enemyes, speake
wel of them that diffame you, & speake euill of you,
do well to them that hate you, praye for them that
vere and persecute you, that you maye be the chil-
dren of your father that is in heauen. For he maketh
hys sunne to ryse both vpon the euyl and good, and
sendeth rayne to iuste and vniuste. For yf you loue
them that loue you, what rewarde shall you haue?
Do not the Publicans likewyse: And if you speake
well

Of Charitie.

well onely of them, that be your brethren and derebeloued frendes, what great matter is that? Do not the Heathen the same also? These be the very woordes of our sautor Christ himself, touchyng the loue of our neigbor. And so, as muche as the Phariseis (with their moste pestilente tradicions, false interpretations & gloses) had corrupted, and almost cleterly stopped vp, this pure wel of Gods liuely worde, teachyng, that this loue and charitie perteyned onely to a mannes frendes, & that it was sufficiente for a man to loue them, whiche do loue hym, & to hate his fooes: therfore Christ opened thys well agayn, pourged it, & scoured it, by geuyug vnto his Godly lawe of charitie, a true & clere interpretation, whiche is this: that we ought to loue euery man, both frende and fooe, addyng thereto, what commoditie we shal haue thereby, and what incōmoditie by doynge the contrary. What thyng can we wishe so good for vs, as the eternall heauenly fater to repute & take vs for hys chyldren: And this shal we be sure of (sayeth Christ) if we loue euery man withoute exception. And if we doo otherwyse (saith he) we be no better then the Phariseis, Publicans, & Heathen, and shal haue our rewarde with them, that is, to be excluded from the number of Gods electe chyldren, and from hys everlastynge inheritaunce in heauen.

Thus of true Charitie, Christ taught, that euery man is bounde to loue God aboue all thynges, and to loue euery man, frende & fooe. And thus likewylle he did vse hymselfe, exhortyng hys aduersaries, rebukyng the faultes of hys aduersaries, and when he coulde not amende them, yet he prayed for them.

fiftie

Of charitie.

Then. v.

Mat. xxvi.

Esa. lxxii.
Acte 3. viii

Firste he loued God hys father abouee all thinges: so muche that he soughte not hys awne glori & wil, but the glori and wyl of hys father. I seke not (said he) myne awne wyl, but the wyl of hym that sent me. No; he refused not to dye, to satissie his fathers wil saiyng: if it maye be, let this cuppe of death go frō me, if not, thy wyll be doen, and not myne. He loued not onely hys frendes, but also hys enemyes, which (in their hartes) bare exceeding great hatred agaist hym, & in their tongues spake all euill of hym, and in their actes and dedes pursued hym, with all their might and power, euen vnto death. Yet al this notwithstanding, he withdrew not hys fauor from them, but styll loued them, preached vnto them, of loue, rebuked theyr false doctryne, theyr wycked liuyng, and did good vnto them, patiently accepting whatsoeuer they spake, or did agaynst hym. When they gaue hym euill woordes, he gaue none euyll agayn: when they did stike hym, he did not snyte agayne: & when he suffered death, he dyd not sle them, nor threaten them, but prayed for them, and referred all thinges to hys fathers wyl. And as a shepe that is led vnto the shambles to be slayn, and as a lambe þis shorne of hys flesse, make no noyse nor resistēce: euen so wente he vnto his death, without any repugnaunce, or openyng of his mouth, to saye any euil.

Thus haue I described vnto you, what charitie is, as wel by þis doctryne, as by the exāple of Christ himself. Wherby also euery man maye, without eror, know hymself, what state and condiciō he standeth in, whether he be in Charitie, (& so the chyld of the father in heauen) or not. For, althoughe almoste euery

Of charitie.

every man perswadeth hymself to be in charitie, yet let hym examine none other man, but his awne hart his life & conuersacion, and he shal not be deceiued, but truly decerte & iudge, whether he be in perfecte charitie or not. For he that foloweth not hys awne appetite & wil, but geueth hymself earnestly to God to do al his wil & comaundementes, he may be sure that he loueth God aboue all thinges, & els surely he loueth him not, whatsoever he pretend: as Christ said, if ye loue me, kepe my comaundementes. For he that knoweth my comaundementes, & kepereth the he it is (said Christ) þ loueth me. And again he saith, he that loueth me, will kepe my worde, & my father will loue him, & we will both come to him, and dwel with hym. And he that loueth me not, will not kepe my wordes. And likewise, he that beareth good hart and mynde, & vseth wel his tonge & dedes vnto euery man, frend & foo, he may knowe therby, þ he hath charitie. And then he is sure also, þ almighty God taketh hym for hys dere beloued sonne, as s. Iohn saith: hereby manifestly are knownen the children of God, from the chyldren of the deuill: for whosoever doth not loue hys brother, belongeth not vnto god.

But the peruerse nature of man, corrupt with sin, and destitute of Gods worde & grace, thinketh it agaynst al reason, that a man shoulde loue his enemy, and hath many perswasions, whiche induce hym to the contrary. Agaynst all whiche reasons, we ought aswel to set the teachyng, as the luyng of our sauor Christ, who louing vs (wher we were his enemites) doth teache vs to loue our enemies. He did paciently take for vs, many reproches, suffered beatyng,

Agaynst cor-
nall men, that
will not for-
goe their ene-
mies.

L.f. and

Of charitie.

and most cruell death. Therfore we be no membres
of hym, if we will not folowe hym. Christe (sayeth s.
Peter) suffered for vs, leauyng an example, that we
should folowe hym.

(per. ii.)

Furthermore, we muste consider, that to loue our
frendes, is no more but that, whiche thiefeſ, adulte-
ters, homicides, & al wicked persons do: in ſo much
that Jewes, Turkes, Infidels, & all brute beaſtes,
do loue them that be their frendes, of whō thei haue
thei liuyng, or any other benefites. But to loue e-
nemis, is the proper condicion onely of the, that be
the chyldren of God, the diſciples and folowers of
Christe. Notwithſtandynge, mannes froward & cor-
rupt nature, weigheth ouer depely many tymes, the
offence and diſpleaſure doen unto hym by enemis,
and thinketh it a burden intollerable, to be bounde
to loue them that hate hym. But the burden ſhould
be eaſy enough, if (on the otherſide) euery man ſhould
conſider, what diſpleaſure he hath doen to hys ene-
mye agayn, & what pleaſure he hath receiuēd of his
enemy. And if we find no equal recōpenſe, neither in
receiving pleaſures of our enemy, nor in renderyng
diſpleaſures unto hym agayn: then let vs pōdre the
diſpleaſures, whiche we haue doen againſt alnigh-
ty God, how often, and how greuously we haue of-
fended hym. Wherof, if we will haue of God forge-
uenesse, there is none other remedye, but to forgeue
the offenſes doen unto vs, whiche be very ſmall in
compariſon of our offenſes doen againſt God.

And if we conſidre, that he, whiche hath offendēd
vs, deserueth not to be forgeuen of vs, let vs conſi-
der again, that we muſche leſſe deserue to be forgeue

of

. Of charite.

of God. And although our enemy deserue not to be forzeuen for his awne sake, yet we ought to forzeue hym for Gods loue, consideryng how great & many benefites we haue received of hym, wout our deserutes, & that Christ hath deserued of vs, & for his sake we shold forzeue the their trespasses committed agaist vs. But here may ryse a necessary questiō to be a question. dissoluēd: if charitie require to thynke, speake, & do well vnto every man, bothe good and euill: how can magistrates execute iustice vpon malefactors with charitie? How can they cast euill men in prison, take away their gooddes, and somtyme their līves, accordyng to lawes, if charitie wil not suffre the so to do.

Heteunto is a plain & a breif aunswere: that plagues and punishmentes be not euill of them selfes, if they be wel taken of innocētes. And to an euil man theri are bothe good & necessary, & maye be executed, accordyng to charitie, & with charitie should be executed. For declaracion wherof, you shal vnderstād, In aunswere
Charity hath
two offices. þ charitie hath ii. offices: thone contrary to þ other, & yet both necessary to be vsed vpō mē of contrary sort, & dispositiō. The one office of charitie is, to cherish good & innocēt mē, not to oppresse the with false accusaciōs, but to encorage the w rewardes to do wel and to perseuer in wel doyng, defendyng them with the swourd from their aduersaries. And the office of Bishops & Pastors, is to prayse good men for well doyng, that they maye perseuer therein, and to rebuke and correct by the worde of God, the offences and crimes of all euill disposed persones. For the other office of charitie is, to rebuke, correct, & punish vice, without acceptacion of persones, and thys to

L.ij. be

Of charitie.

Roma.xiii.

Timo.v.

be vsed against thē onely, that be euil men and ma-
lefactors. And that it is aswell the office of charitie,
to rebuke, punysh, and correct them that be euill, as
it is, to cherishe and reward them that be good and
innocent: S. Paule declareth, (writynge to the Ro.)
sayng: that the hygh powerts are ordeyned of God,
not to be dreadfull to them that do wel, but vnto ma-
lefactors, to draw the swourd, to take vengeance of
him that committeth the sinne. And S. Paule bid-
deth Tunothe, constantly and vehemētly, to rebuke
synne, by the woordē of God. So that bothe offices
should be diligently executed, to impugne the kyng-
dom of the devill: the preacher with the worde, and
the gouernor with þ swourde: Als they loue neither
God, nor thē whom thei gouerne, if (for lacke of co-
reccion) thei wilfully suffre God to be offended, and
thē whom thei gouerne, to perishe. For as every lo-
uyng father correcteth hys naturall sonne, when he
doth amisse, or als he loueth hym not: so all gouer-
nors of realmes, countreis, townes, & houses, should
louingly correcte theim, whiche be offendours vndet
their gouernance, & cherishe them, whiche liue inno-
cently, if they haue any respect, either vnto God and
their office, or loue vnto them, of whō thei haue go-
uernaunce. And such rebukes & punishmentes of
them that offend, must be doen in due tyme, least by
delay, the offendours fal hedlynges into al maner of
mischief, and not onely be euill themselves, but also
do hurt vnto many me, drawyng other by their euil
example, to sinne & outrage after them. Als one thieft
may both robbe many men, & also make many the-
fes, & one sedicious person may allure many, & noye
a whole

Of charitie.

a whole towne or countrey. And suche euill persons
that be so great offendours of God, & the comon weale
charitie requireth to be cut of fro the body of the comon
weale, lest theri corrupt other good & honest per-
sons: like as a good surgiō cutteth away a putrifid,
and festered memb're, for loue he hath to the whoole
body, least it infect other memb'res adioyning to it.
Thus it is declared vnto you, what true charitie or
christian loue is so plainly þ no man nede to be de-
ciued. Whiche loue, whosoeuer kepereth, not only towar-
des God (whō he is bound to loue aboue al thinges)
but also towardes his neighbor, as wel frenē as foe, it
shal surely kepe him fro al offence of God, & iust of-
fēce of man. Therfore beare well awai this one shōrt
lessō, þ by true christian charitie, God ought to be loued
aboue all thinges, & all men ought to be loued,
good & euill, frenē and foo, & to all suche, we ought
(as we maye) to do good: those that be good, of loue
to encourage and cherish, because they be good, and
those that be euill, of loue, to procure their correctiō
and due punishment, that theri may therby either be
brought to goodnes, or at the leaste, þ God and the
common wealth may be the lesse hurt and offended.
And if we thus direct our life, by christian loue and
charitie, then Christ doth promise, & assure vs, that
he loueth vs, that we be the children of our heauen-
ly father, reconciled to hys fauor, very memb'res of
Christ, and that after this shōrt time of this present
and mortall life, we shal haue with hym eternal lyfe
in his euerlastynge kyngdom of heauen: therfore to
hym with the father and the holy ghost, be al honor
and glory, now and euer. Amen.

L.iiij.

Against

Against swearlyng and perury.



I mightie God to the intent his moste
holy name shoulde be had in honor, &
evermore be magnisid of the people,
commaundeth that no man shoulde
take hys name vainly in his mouth,
threatenyng punishmente vnto hym
that vntreuerently abuseth it, by swearlyng, forswear-
ing, and blasphemy. To the intent therfore, that
thys commaundemente maye be the better knowen
and kepte: it shalbe declared vnto you, bothe howe
it is lawfull for christian people to sweare, and also
what perill and daunger it is, vainly to sweare, or
to be forsworne. Firste, whē Judges require othes
Howe and in
what causes
it is lawfull
to sweare
of the people, for declaracion of the truth, or for ex-
ecucion of iustice, thys maner of swearlynge is law-
full. Also when men make faythfull promises with
attestacion of the name of God, to obserue couenant-
es, honest promises, statutes, lawes, and good cu-
stomes: as Christian princes do in their conclusiōs
of peace, for conseruacion of common wealthes: &
priuate persones, promyse their fidelite in Matri-
monie, or one to another in honeste and true frend-
shippe: and al men, when they do sweare to kepe cō-
mon lawes, or locall statutes and good customes,
for due ordre to be had and contynued emōg men:
when subiectes do sweare to be true and faythefull
to their kynge and souereygne Lorde: and when
Judges, Magistrates, and officers sweare, truely
to execute their offices: and when a man woulde
affirme the truthe, to the settynge furthe of Gods
glory (for the saluacion of the people) in open prea-
chynge

Of swearynge.

thyng of the Gospell, or in geuyng of good counsayll, priuately for their soules health. All these maner of swearynges, for causes necessary and honest, be lawfull. But when men do sweare of custome, in treasonyng, buyng, and sellynge or other daily com- munication(as many be common and greate swa- ters) suche kynde of swearyng is vngodly, unlaw- full, and prohibited by the commaundement of God. For suche swearyng is no thyng els, but takynge of Gods holy name in vayn. And here is to be noted, that lawfull swearyng is not forbidden, but com- maunded of almighty God. For we haue examples of Christ, and Godly men in holy scripture that did sweare themselves, and required othes of other like- wise. And Gods commaundement is : Thou shalte Deuter. vi. dreade thy Lorde God, and shalt sweare by hys na- me. And almighty God by his prophet David say- Psal. liii. eth: all men shalbe praysed, that sweare by hym.

Thus did oure saviour Christe sweare diuerse ty- mes, saiyng: verely verely. And S. Paule sweareth thus: I call God to witnessse. And Abraham (wa- ryng olde) required an othe of hys seruaunt, that he shoulde procure a wyfe for his sonne Isaac, whiche shoulde come of his awne kyndred: and the seruaunt did sweare that he would perfourme hys Masters will. Abraham also beyng required, dyd sweare Gene. xxi. vnto Abimelech, the kng of Geraris, that he shoulde not hurte hym, nor his posteritie. And so likewyse did Abimelech sweare vnto Abraham. And David did sweare, to be, and continue a faithfull frende to Jonathas: and Jonathas did sweare to become a faithfull frende vnto David.

Also,

Of swearynge.

Also, God once commaunded, that if a thynge were laied to pledge to any man, or left with him to kepe, if the same thing wet stolne, or lost, that the keeper therof, shold be sworne before Judges, that he did not conuey it away, nor vsed any deceipt, in causyng the same to be conueyed away, by hys cosent or knowledge. And s. Paule saith: that in al matters of controuersy betwene two persones, wheras one saith yea, and the other nay, so as no due profe can be had of the truthe, the ende of euery suche controuersy muste be an othe ministered by a Judge. And moreouer, God by the prophet Jeremy saith: thou shalt sweare the Lord Iueth, in truth, in iudgement, in righteousnesse. So that whosocuer sweareth whe he is required of a Judge, let hym be sure in his coscience, that hys othe haue these thre condicions, & he shall neuer nede to be afraied of perjurie.

What condic-
tions a law-
ful othe ought
to haue.

The firste.

The seconde

The thirde

First he that sweareth, must sweare truly, that is, he muste (secludyng all fauor and affection to the parties) haue the truthe onely before hys eyes, and for loue thereof, saye and speake that, which he knoweth to be truth, and no further. The seconde is: he that taketh an othe, must do it with iudgemente, not rashely and vnauidedly, but soberly, consideryng what an othe is. The thyrd is: he that sweareth, muste sweare in righteousnesse, that is, for the very zeale and loue, which he beareth to the defensce of innocency, to the maintenaunce of the truth, and to þ righteousnes of the matter or cause: all profit, disprofite, all loue and fauor unto the persone, for frenship or kyndred, layed a parte. Thus an othe (if it haue with it these thre condicions) is a parte of

Hebr. vi.

Hier. iii.

Of Swearynge.

of Gods glory, whiche we are bounde by his commandement, to geue vnto hym. For he willetteth that we shall sweare onely by his name: not that he hath pleasure in oure othes, but like as he commaunded the Jewes to offre sacrifices vnto hym, not for any delight that he had in theim, but to kepe the Jewes from committynge of Idolatrie: so he commaudyng vs to sweare by his holy name, doth not teache vs, that he delighteth in swearing, but he thereby forbiddeth all men to geue his glory to any creature in heauen, earth, or water. Hetherto you se, that othes lawfull, are commaunded of God, vised of Patriarches and Prophetes, of Christe hymself, and of his Apostle Paule. Therefore Christian people muste thinke lawful othes, bothe godly and necessary. For lawfull promises and couenauntes confirmed by othes, Princes and their countreys are confirmed in common tranquillitie and peace. By holy promises, with attestacion of Gods name, wee bee made liuely members of Christ, when we professe his Religion, receiuyng the sacrament of baptisme. By like holy promise, the sacrament of matrimony, kargeth man and wife, in perpetuall loue, that thei desire not to be seperated, for any displeasure or aduersitie, that shall after happen.

By lawfull othes, which Kynges, Princes, Judges, and Magistrates doo sweare, common lawes are kept inuolate. Justice is indifferently ministered, innocent persones, orphanes, widdowes, and poore men, are defended, from murtherers, oppressors, and thieffes, that thei suffre no wrong, nor take any harme. By lawfull othes, mutuall societie, amity,

M.j.

tie,

Why wee bee
willed i scrip-
ture to swea-
re by the name
of God.

Ecate. viii.
Psalm. cl.

Comodities
had by law-
ful othes ma-
de & obserued.

Of Swearyng.

Vain swea-
ryng is for-
bidden.

In obiection.

In answer.

tie, and good ordre, is kepte continually in all com-
monalties, as borroughes, citees, tounes, and villa-
ges. And by lawful othes, malefactors are searched
out, wrong doers are punished, and ther whiche su-
sten wronng, are restored to their righte. Therefore,
lawfull swearyng cannot be euill, whiche bryngeth
vnto vs so many Godly, good, and necessarie com-
modities. Wherfore, when Christe so earnestly for-
bad swearyng, it merte not so bee vnderstanding, as
though he did forbid all maner of othes: but he for-
biddeþ all vain swearyng, and forswearynge, boþe
by god, and by his creatures, as the common vse of
swearyng, in buyng, sellynge, and in our daily com-
municacion, to the intent euery Christian mannes
worde, shold be aswell regarded in suche matters,
as if he shold confirme his communicacion with
an oþer. For euery Christian mannes worde (saith
saint Hierome) shold be so true, that it shold bee
regarded as an oþer. And Chrysostome witnessyng
thesame, saith: It is not conuenient to sweare, for
what nedeth vs to sweare, when it is not lawfull for
one of vs, to make a lye vnto another. Peraduen-
ture some will saie: I am compelled to sweare, for
els men that do common with me, or do bye and sell
with me, wil not beleue me. To this aunswereþ. S.
Chrysostome, that he that thus saith, sheweth hym-
self to be an vnjust, and a deceiptfull persone: for if
he were a trustie man, and his deedes taken to agree
with his wordes, he shold not ned to sweare at al.
For he that vseth truthe and plannesse in his bar-
gaunyng and communicacion, he shal haue no ned
by such vain swearyng, to bryng hymself in credence
with

Of Swearynge.

with his neighbours, nor his neighbours will not mistruste his saynges. And if his credence bee so muche loste in deede, that he thynketh no man will beleue hym, without he sweare, then he maie well thynke his credence is cleane gone, for truthe it is (as Theophilactus writeth) that no manne is lesse trusted, then he, that vseth muche to sweare. And almighty God, by the wiseman saith: that man whiche swearcth muche, shalbee full of synne, and the scourge of God, shall not depart from his house.

Eccle. xxviii.

But here some menne will saie, for excusyng of another ob-
their many othes in their daily talke, why shold I
not sweare, when I sweare truely? To suche men it An awnswere
maie be saied: that though thei sweare truely, yet in
swearyng often, vnaudisly, for trifles, without ne-
cessitie, and when thei shold not sweare, thei be not
without faulte; but do take Gods moste holy name
in vain. Muche more vngodly and vnwise men, are
thei, that abuse Gods moste holy name, not onely in
buyng and sellyng of small thynges daily in al pla-
ces, but also eatyng, drinkyng, plaiyng, comonyng,
and reasonyng. As if none of these thynges myghte
bee dooen, excepte in doyng of theun, the moste holy
name of God be commonly vsed, and abused vain-
ly, and vntreuerently talked of, sworne by and for-
sworne, to the breakyng of Gods commaundement
and procurement of his indignacion. And aswell
thei use the name of GOD in vain, that by an othe
make lawfull promises of good and honeste thyn-
ges, and performe the not, as thei, which do promise
euill and unlawfull thynges, and do performe the-
same. Of such men that regard not their godly pro-

M.ij miles

Of Swaryng.

Lawful othes
and promises
would be bet-
ter regarded.
Josue. ix.

Regum. xi.

mises confirmed by an othe, but wittyngly and wil-
fully breaketh theim, wee do reade in holy scripture
twoo notable punishmentes. firste, Josue and the
people of Israell made a league, and faithfull pro-
mise of perpetuall amitie and frendshippe with the
Gabaonites: notwithstandingyng, afterward in the da-
yes of wicked Saule, many of these Gabaonites
wer murdered, contrary to thesaid faithfull promise
made. Wherewithal, almighty God was so soze dis-
pleased, that he sent an vniuersall famyne, vpon the
whole countrey, whiche continued by the space of
three yeres. And GOD would not withdrawe his
punishment, vntill thesaied offence was reuenged,
by the death of vii. sonnes, or next kinshinen, of kyng
Saule. Also, whereas Sedechias, kyng of Ierusa-
lem, had promised fidelitie to the kyng of Chaldea:
afterwarde, when Sedechias, contrary to his othe
and allegiance, did rebell against kyng Nabugo-
donosor: this Heathen Kyng, by Gods permission,
inuadyng the land of Jewry, and besiegyng the ci-
tie of Ierusalem, compelled thesaied kyng Sedechias
to flee, and in slayng, toke hym prisoner, slew
his sonnes before his face, and putte out bothe his
eyes, and bindyng hym with cheynes, led hym pris-
oner miserably into Babilon.

Unlawful o-
thes and pro-
mises are not
to bee kept.

Thus doth GOD shewe plainly, how muche he
abhorreth breakers of honeste promises, confirmed
by an othe made in his name. And of thē that make
wicked promises by an othe, and wil perfourme the
same: wee haue example in the scripture, chiesly of
Herode, of the wicked Jewes, and of Jephthah. He-
Matth. xiii. rode promised by an othe unto the damosel, whiche
daunised

Of Swaryng.

daunsed before hym , to geue vnto her , whatsoeuer
she shold aske , when she was instructed before , of
her wicked mother , to aske the hedde of saint Jho
Baptist . Herod , as he toke a wicked oth , so he more
wickedly performed the same , and cruelly slewe the
mooste holy Prophete . Likewise did the malicious
Jewes make an othe , cursyng themselves , if thei did
either eate or drinke , vntill thei had slain . *s. Paule.* Actes. xxiiij.
And Jephthah, when God had geuen to him victo- Judicum. xiij.
ry , of the chldren of Ammon , promised of a foolishe
deuocion vnto G O D , to offre for a sacrifice vnto
hym , that persone , whiche of his awne house shold
firste meete with hym , after his returne home . By
force of whiche fonde and vnaduisled othe , he did sle
his awne and onely doughter , whiche came out of
his house , with mirthe & ioy , to welcome hym home .
Thus the promise , whiche he made moste foolishly
to God , against Gods eternall will , and the lawe of
nature , moste cruelly he performed , so committynge
against God , double offence . Therefore , whosoeuer
maketh any promise , bindyng hymself thereunto by
an othe , let him forese , that the thyng whiche he pro-
miseth , bee good , honest , and not against the com-
maundement of G O D , and that it be in his awne
power , to performe it iustly . And suche good pro-
mises muste all men kepe , euermore assuredly . But
if a man at any tyme shall , either of ignorance , or
of malice , promise and sweare , to do any thing , whi-
che is either against the lawe of almighty God , or
not in his power to performe : let hym take it , for an
unlawfull and vngodly othe .

Now some thyng to speake of perjurie , to the in- Agatheloperis
sute,
M. lliij tent

Of Swaryng.

into the house of the false man, and into the house of the periured man, and it shal remain in the middest of his house, and consume hym, the timber, and stonnes of his house. Thus you se, how much God doth hate periury, and what punishment God hath prepared for false swearers, and periured persones.

Thus you haue heard, how, and in what causes, it is lawfull for a Christian man to sweare: ye haue heard, what properties, and condicions, a lawfull othe muste haue, and also how suche lawfull othes are bothe Godly, and necessarie to bee obserued: ye haue heard, that it is not lawfull to sweare vainly, (that is) other waies, then in suche causes, and after suche sort, as is declared: and finally, ye haue heard how dampnable a thyng it is, either to forsware our selfes, or to kepe an vnlawfull & an vnadvised oth. Wherfore, lette vs earnestly call for grace, that all

vain swaryng and periurie set apart, we maie onely vse suche othes, as bee lawfull and godly, and that we may truly, without al fraude, obserue the same, accordyng to Gods will and pleasure. To whō with the sōne and holy Ghoste, bee all hon̄or and glory.

A M E N.

A Sermon, how daungerous a thynge it is, to declyne from God.



If our goyng from God, the Wy-
sceman layeth, that pryde was the
first beginning: for by it mas hat-
te was turned fro god hys maker.
for pryde (saith he) is the fountaine
of all synne, he þ hath it, shalbe ful
of cursynges, & at the ende, it shall
ouerthow hym. And, as by Pryde & sinne, we go fro
God, so shall God & al goodnes with hym, go from
vs. And the prophet Ozeē doeth plainlye affirme:
that they which go awaye still fro God, by vicious
liuyng, & yet would go about to pacifye him other-
wise, by sacrifice, & enterteigne him thereby, they la-
boure in wayn. for, notwithstandingyng al their sacri-
fice, yet he goeth stylaway from thein. for so much
(saith þ Prophete) as they do no applye their myn-
des, to returne to god, although thei go about with
whole flockes and herdes, to seke the Lord: yet they
shall not fynde hym, for he is gone away from thei.
But as touchyng our turnyng to god, or from god:
you shall vnderstande, that it maye be doen diuerse
wayes. Some tymes directly by Idolatrie, as Is-
rael and Juda then dyd: some tymes men go from
God, by lacke of fayth, & mistrustyng of God, wher-
of Eliae speaketh in this wylc: Wo to them that go
doun into Egypt, to seke for healp, trustyng in ho-
ses, and hauyng confidence in the numbre of chari-
ottes, and puissaunce of horsemen. They haue no cō-
fidence in the holy God of Israell, nor seeke for the
Eccle. x.
Ozeē. v.
Elate. xxxi.
R. J. Lo;de

Of declinyng.

Lorde: But what foloweth? The Lorde shall let his
hande fall vpon them, and doun shall come, bothe
the healper, and he that is holpen. They shalbe de-
stroyed altogether.

Some tyne men go frō God, by the neglectyng
of hys commaundementes, concerning their neigh-
bours, whiche cōmaundeth them to expresse herte
loue towardes euery man, as zachary sayde vnto
the people in gods behalfe: Geue true iudgement,
shewe mercye and compassion euery one to hys bro-
ther: ymagen to deceipt towardes widowes, or chil-
dren fatherles & motherles, towardes straunger or
the poore: let no mā forze cuill in hys harte, against
his brother. But these thinges they passed not of,
they turned their backes, and went their wate, they
stopped their earcs, that they might not heare, they
hardened their hartes, as an Adamant stome, þ they
might not lysten, to the lawe and the woordes, that
the Lorde had sent through his holy spirite, by hys
auncient Prophetes. Wherfore the Lorde shewed
his great indignacion vpon them: It came to passe
(sayeth the Prophet) euuen as I tolde them: as they
woulde not heare, so when they cryed, they were not
heard, but wer dispersed into all kingdomes, which
they neuē knewe; & their lande was made desolate.
And to be short, all they, that may not abyde þ woord
of God, but folowyng the perswasions, and stubber-
nes of their awne hartes, go backewarde, & not for-
ward (as it is sayd in Jeremy) they go & turne away
frō God. In so muche that Origene saith: He that
with mynde, with study, with dedes, with thought &
care, applieth himself to Gods woerde, and thinketh
vpon

Zacharia vii.

Hier. vii.

Hiere. vii.
Orige. cap.
per Erodii.
homii. xi.

From God.

Upon his lawes, day & night, geueth himself wholy
to God, and in hys preceptes and cōmaundementes
is exercised: this is he, that is turned to God. And
on the other part (he saith): Whosoever is occupied
with fables & tales, when þ word of god is rehersed:
he is turned frō God. Whosoever in time of readig
Gods wo:de, is careful in his mynd, of worldly bu-
sines, of money, or of lucre: he is turned from God.
Whosoever is entangled with þ cares of possessiōs,
filled with coueteousnes of ryches: whosoever stu-
dieth, fo:z the glōy & hono:z of this wo:ld, he is tur-
ned from God. So that after hys mynd, whosoever
hath not a speciall mynde to that thyng that is cō-
maunded, or taught of God: he that doth not listen
vnto it, embrase & print it in hys hart, to the intent,
that he may duely fashion hys lyfe thereafter, he is
plainly turned from god, although he do other thi-
ges of hys awne deuotion and mynde, which to him
seme better, & more to gods hono:z. Whiche thyng
to be true, we be taught and admonyshed in þ holye
scripture, by þ example of kyng Saul, who beyng
cōmaunded of god by Samuel, that he shold kyll
all the Amalechites, and destroye them clerely with
their goodes, & cattals: Yet, he beyng moued, par-
tely with pitie, and partely (as be thought) with de-
uotion vnto god, saued Agag their kyng, & all the
cheif of their cattail, therwith to make sacrifice vn-
to god. Wherwithal god beyng displeased high-
ly, sayd vnto the prophete Samuel: I repente, that
euer I made Saul a kyng, fo:z he hath forsaken me,
and not folowed my wo:des: and so he cōmaunded
Samuel to shewe hym. And when Samuel asked,

A.ij. wherfore

Of declinyng

wherfore (contrary to Gods wo^rde) he had saued
the cattail; he excused the matter, partely by feare,
saiyng he durst do none other, for that the people
would haue it so:partely, for that they were goodly
beastes, he thought God would be content, seynge
it was done of a good intent and deuocion, to hono^r
God, with the sacrifice of them.

But Samuel, reprouyng all suche intentes and
deuocions (seime they neuer so muche to Gods ho-
no^r, if they stande not with his wo^rde, whereby we
maye be assured of hys pleasure)sayde in this wyse:
Would God haue sacrifices and offeringes: or ra-
ther that hys word shold be obeyed? To obey him,
is better then offerynges, & to listen to hym, is bet-
ter then to offre the fatte of Rammes: Yea, to repine
agaynst hys voice, is as euil as the sinne of diuina-
cion, and not to agre to it, is like abhominable pbo-
latty. And now, forasmuche as thou hast cast awaie
the wo^rde of the Lor^de, he hath cast awaie the, that
thou shouldest not be Kynge.

By all these examples of holy scripture, we maye
knowe, that as we for^sake God: so shall he cuet for-
sake vs. And what miserable state doth cosequently
The turning
of God from
man.
and necessaritely folow therupon, a man maye easly
consider, by the terrible thretenynges of God. And
although he considre not al the sayde miserie, to the
uttermost, beyng so great, that it passeth any mans
capacitie, in this lyfe sufficietly to cosydre thesame:
yet he shal soone perceyue somuch therof, that if his
hart be not moze then stony, or harder then the Ada-
mant, he shall feare, tremble and quake, to call the-
same to hys remembraunce.

First

From God.

Sy;ste the displeasure of God towardes vs, is commonly expressed in the scripture, by these twoo thinges: by shewynge hys fearefull countenaunce vpon vs, and by turnyng his face, or hidynge it from vs. By shewynge his dreadfull countenaunce, is signifed his great wrath, but by turnyng hys face or hidynge therof, is many tymes more signified, that is to saye: that he clerely forsaketh vs, & geueth vs ouer. The whiche significacions be taken of þ properties of mens maners: for men towardes them, whome they fauour, comonly beare, a good, a chearefull, and a louing countenaunce: so that by the face or countenaunce of a man, it doth commonly appere, what wyl or minde he beareth towardes other. So, when God doeth shew hys dreadfull countenaunce towardes vs, that is to say, doeth send dreadfull plagues, of sword, famyne, or pestilence vpon vs, it appereth, that he is greatly wroth with vs. But when he withdraweth from vs hys woode, the righte dertyne of Christ, hys gracious assistance and ayde, (which is euer ioyned to hys woode) and leaueth vs to our awne wit, our awne wyll and strength: he declareth then, that he beginneth to forsake vs. For where as God hath shewed to all them, that truely beleue his Gospel, his face of mercy in Jesus christ, whiche doeth so lighten they; hartes, that they (if they beholde it, as they ought to do) be transformed to hys Image, bee made partakers of the heauenly light, and of hys holy spirite, and bee fashioned to him, in all goodnes, requisite to the childre of God: so, if they after do neglecte the same, if they bee unthankefull vnto hym, if they ordre not their lyfes,

¶. iii. accordyng

Of declinyng

acco^rdyng to hys example and doctrine, and to the setting furth of hys glory, he wyl take awaye from them hys kyngdō, his holy word, wherby he shoulde reigne in thē, because they bryng not furth the fruit therof, that he loketh for. Neuertheles, he is so mercifull, & of so long sufferaunce, that he doth not shewe vpon vs, that great wrath sodainly. But when we beginne to shynke from his worde, not beleving it, or not expressing it in oure liuinges: firste he doeth send hys messengers, þ true preachers of his worde, to admonish vs of our dutie, that as he for hys part for þ great loue he bare vnto vs, deliuered his awn sonne to suffre death, that we, by hys death, myghte be deliuered frō death, & be restored to the lyfe eternall, euermore to dwel with hym, & to be partakers, and inheritor^s with hym, of hys euerlastyng glory, and kingdoine of heauen: so agayn, that we for our partes, shoulde walke in a godly lyfe, as becometh hys chyldre to do. And if thys wyl not serue, but stil we remayne disobedient to hys worde and wyll, not knowyng him, not louing him, not fearing him, not putting our whole trust & confidece in hym: and on the other side, to our neigbor^s behauing vs vncharitably, by disdayne, enuye, malice, or by committynge murther, robbery, adultery, gluttony, deceipt, lying, swaryng, or other like detestable workes, & vngodly behauoure: then he threateneth vs by terrible cominacions, swarynge in great angree, that whosoeuer doeth these workes, shall never entre into his teste, whiche is the kyngdomme of heauen.

Now, if this gentle monicion and cominacion together, do not serue, then god will shewe his terrible counte-

From God.

ble countenaunce vpō vs, he will powre intollerable plagues vpon our hedes, & after, he wyll take away frō vs, all hys ayde & assistance, wherwith before he did defend vs, from all such maner of calamitie. As the Euāgelical prophet Esayē, agreyng with Chri- Esaie. v.
stes parable, doth teache vs, saiyng: That God had Matth. xi. made a goodly vineyard, for hys beloued children: he hedged it, he walled it rounde about, he plāted it with chosen bynes, & made a Turret in the myddes therof, & thercin also a wine p̄esse. And when he lokēd, that it shoulde b̄ynge hym furth good grapes, it b̄ought furth wylde grapes: and after it foloweth: Now shall I shew you, (saieth God) what I will do with my byneyarde. I wil pluck dounē the hedges, that it may perish: I will breake downē the walles, that it may be trodē vnder fote: I wil let it lie wast, it shall not be cutte, it shall not be didged, but b̄iers and thornes shall ouergrowe it, & I shall cōmaunde the cloudes, that they shall no more tayne vpon it.

By these th̄reatenynges we ar monyshed, þ if we, whiche are the chosen byneyarde of God, b̄ynge not furth good grapes, þ is to say, good workes, þ may be delectable, & pleasaunt in hys sight, whē he loketh for thē, when he sendeth his messengers, to cal vpon vs for thē, but rather b̄ing furth wylde grapes, þ is to say, sower workes, vnsweet, vnsauety & vnfructfull: thē wil he plucke away all defence, & suffre greeuous plagues of famyne, & battaille, dearch & death, to light vpō vs. Finally, if these do not yet serue, he wil let vs lie wast, he wil geue vs ouer, he wyl turne away frō vs, he will dyggc & delue no more aboute vs, he wil let vs alone, & suffre vs to b̄ynge furthe,

euē

Of Declining.

even such fruite as we wyl, to bryng furth, bables, bryers, and thornes, all naughtynes, all vice, & that so abundantlye, that they shal cleane ouergrow vs, suffocate, strangle, & vtterly destroye vs. But they, that in thy s worlde, lyue not after god (but after theyz awne carnal libertie) perceyue not thy s greate wrath of god towardes them, that he wyll not dygge, nor delue any moze about them, that he doeth let them alone euен to them selfes. But they take thy s for a great benefite of god, to haue all theyz awne libertye: & so they liue, as carnall libertye were the true libertye of the Gospel. But god forbidde (good people) that euer we shold desye such libertie. For although, god suffre sometymes þ wicked, to haue their pleasure in thy s world: yet the end of vngodly liuyng, is at length eternall destruction.

Num. xi.

The murmurynge Israelite, had that they longed for: they had quayles enough, yea, til they were wery of the. But what was þ end therof: their swete meate had soure sauce: euē whiles the meat was in theyz mouthes, þ plague of God lighted vpō the, & sodainely they died. So, if we liue vngodly, & God suffreth vs to folowe our awne wylles, to haue our awne delightes & pleasures, & correcteth vs not w some plague, it is no doubt, but he is almoſt vtterly displeased w vs. And although it be long or he strike, yet many tymes, whē he striketh such persons, he striketh the at once, for euer. So, þ when he doth not stryke vs, when he ceaseth to afflicc vs, to punysh or beate vs, & suffreth vs to rūne hedlinges into al vngodlines, & pleasures of thy s world, þ we delight in wout punyshmet & aduersitie, it is a dreadfull tokē that he

From God.

Ioueth vs no lenger, that he careth no lenger for vs,
but hath geuen vs ouer, to our awne selfes.

As long as a man doeth p̄oyne his vines, doeth
digge at the rootes, and doeth laye freashe peart to
theim, he hath a mynde to theim, he perceiueþ soþe
tokē of fruitfulnes that may be recouered in them;
but when he wil bestowe no moþe suche cost and la-
boþ aboute theim, then it is a signe that he thinketh,
they will neuer bee good. And the father, as lōg as
he loueth his chyld, he loketh angrey, he correcteth
hym when he doeth amisse; but when that serueth
not, and vpon that he ceaseth frō correction of hym
and suffeceth hym to do what he liste himself, it is a
signe, that he intendeth to disinherite hym, & to cast
him away for euer. So surely, noþyng shoulde per-
ce our hart so soþe, & put vs in suche horrible feare,
as when we knowe in our conscience, that wee haue
greuously offendēd God, and do so continue, & that
yet he striketh not, but quietly suffereth vs in the
naughtines that we haue delight in. Then special-
ly it is tyme to crye, and to crye agayne, as Dauid
did: Caste me not awaie from thy face, and take not
away thy holy spirit frō me. Lord turne not away
thy face from me, cast not thy seruaunt away in dis-
pleasure. Hide not thy face from me, least I be lyke
vnto them, that go doun to hel. The whiche lame-
table prayers of him, as they do certify vs, what hor-
rible daunger thei be in, frō whom God turneth his
face, (for that time, & as lōg as he so doþ) so shoulde
thei moue vs, to crye vpon God, with all our harte,
that we maie not be brought into that state, whiche
doubtles, is so sorrowful, so miserable, & so dreadfull

O. J. as

Psal. I.

Psal. xxvi.

Psal. cxliii.

Of declining

as no toungue can sufficienly expresse or any hart
can thynke.

For what deadly greif may a man suppose it is , to
be vnder the wrath of God, to be forlakē of hym , to
haue his holy spirit, the aucthor of all goodnesse; to
be taken from hym, to be brought to so vile a condi-
cion, that he shalbe left mete for no better purpose,
then to be for euer, condempned to hel . For not onea-
ly such places of Dauid do shewe, that vpon þ tut-
nyng of Gods face fro any persons , thei shalbe left
bare from al goodnesse, & far from hope of remedy:
but also the place, recited last before of Eliae, doth
meane the same, whiche sheweth , that God at length
doth so forlakē his vnfruitful vineyard, that he wil
not only suffre it, to bryng furth wedes, bretes , and
thornes, but also, further to punish the vnfruitful-
nesse of it, he saith: he wil not cut it, he wil not delue
it, and he will comaunde the cloudes, that they shal
not rain vpon it, wherby is signified , the teachyng
of his holy wōde: whiche saint Paule, after a like
maner, exp̄esseth by plantyng and wateryng, mea-
ning, that he will take that awaye from them. So
that thei shalbe no lenger of his kyngdō, they shal-
be no lenger gouerned by his holy spirite: thei shal-
be frustrated of the grāce & benefites, that thei had,
and euer might haue enjoyed through Ch̄ist. Thei
shalbe deprived of the heauenly light, and life, whi-
che thei had in Ch̄iste , whiles they abode in hym.

Lxxv. They shalbe, (as thei wer once) as me without God
in this wōrldē, or rather in worse takyng. And to be
short, they shalbe geuen into the power of the devill,
whiche beareth the rule in al them, that be cast awaie
from

From God.

From God, as he did in Saul and Judas, and generally, in all such, as worke after their awne wills, the children of dissidence and infidelitie.

Let vs beware therefore (good christian people) least that we, rejecting Gods worde, (by the whiche we obteyn and retyn true faith in GOD) be not at length cast of so farre, that we become as þ children of infidelitie, whiche be of two sortes, farre diuerse; yea, almoste cleane contrary, and yet bothe bee very far fro returnyng to God. The one sort, onely waiying their sinful, & detestable liuyng, with the right iudgement and straughtnes of Gods ryghteousnes, be so destitute of counsail, and be so comfortles, (as all they must nedes be, fro whom the spirit of counsall and comfort is gone) that they will not be perswaded in theyr hartes, but that either God cannot, or els that he will not take them again to his fauor and mercy. The other, hearyng the louyng & large promises of Gods mercye, and so not conceiuyng a right faith therof, make those promises larger, then euer God did: trusting, that although thei continue in their synful and detestable liuyng never so long, yet that God at the ende of their life, will shewe his mercie vpon theim, and that then, they wil returne. And bothe these two sortes of men, be in a dampnable state: & yet neuerthelesse, God, (who willeth not the death of þ wicked) hath shewed manes, wherby both thesaine (if thei take hede in ceasō) may escape. The first, as they do dread gods rightfull iustice in punishing sinners, (wherby they shold be dismayed and shold dispaire in dede, as touchyng any hope that may be in themselves) so if thei would constantly

D.ij. belue

Ecc. xviij.
Ad. xxiiij.

Against despe
ration.

Of declining

believe, that Gods mercie is the remedy appoynted against such dispaire & distrust, not onely for them, but generally for all that bee soþ and truly repentaunt, and will therewithall sticke to Gods mercie, they maie be sure thei shal obtein mercie, and entre into the porre or hauen of sauengarde, into the whiche, whosoever doth come, be thei before tyme never so wicked, thei shalbe out of daunger of euerlastynge dampnacion, as God by Ezechiel saith: what tyme soeuer the wicked doeth returne, & take earnest and true repentaunce, I will forget all his wickednesse.

Eze. xxiii. Against pre-
sumpcion.

The other, as they be redy to beleue Gods promises, so they shold be as redy to beleue the threatesynges of god: as wel thei shold beleue the lawe as the Gospel: as wel that there is an hell and euerlastynge fyre, as that there is an heauen, and euerlastung roye: as wel they shold beleue dampnacion, to be threatened to the wicked and euyll doers, as saluation to be promised to the faithfull in worde and workes: as wel they shold beleue, God to bee true, in the one, as in the other. And the synners, that continue in their wycked stuyng, ought to thynde, that the promises of Gods mercie and the Gospell, perteyn not vnto theim, beyng in that state, but onely the lawe, and those scriptures, whiche conteyne the wrath, and indignacion of God, and his threatesynges, which shold certifeye them, that as thei do ouer boldely presume of gods mercy, and liue disolutely, so doeth God still more and more withdrawe his mercie from theim, and he is so prouoked therby to wrath at lenght, that he destroyeth suche presumers many tymes sodainly. So of suche, sainte

Paul

From God.

Paule sayed thus: when they shall saye, it is peace, i. Thessa. v.
therre is no daunger, then shall sodayn destruction
come vpon them. Let vs beware therfore, of such
naughtie boldenesse to synne: for God, whiche hath
promised his mercie to them, that bee truely repen-
taunte, (although it bee at the latter ende) hath not
promised to the presumptuous synner, either that he
shall haue long life, or that he shal haue true repen-
taunce at the laste ende. But for that purpose, hath
he made euery mannes deathe vncertayne, that he
should not put his hope in thend, and in the meane
season (to Gods highe displeasure) lyue vngodly.
Wherfore, let vs folowe the counsaill of the Wise-
ma: let vs make no tariyng, to turne vnto the lord:
let vs not put of, from daie to day, for sodainly shal
his wrath come, and in tyme of vengeance, he shal
destrope the wycked. Let vs therfore turne bety-
mes, and when we turne, let vs praye to GOD, as
Ozee teacheth, saying: Forgue vs all oure synnes, O; cc. viiiii.
receyue vs graciously. And if we turne to him, with
an humble and a very penitent hart, he wil receiue
vs to his fauor and grace, for his holy names
sake, for his promise sake, for his truthe
and mercies sake, promysed to all
faithfull beleuers in Jesus

Christ, his onely natu-
ral sonne. To whō

the onely sau-
out of the

world, with the father and the holy ghost,
bee all honor, glory, and power,
world without end. Amen.

D. 115.

An

A[n] exhortation agaynst the feare of Death.



Tis not to be marueyled, that worldly men do feare to dye: For death depriveth them of all worldly honours, riches, and possessions: in the fruition whereof, the worldly man compteth hymself happy, so long as he maye enioye them at hys awne pleasure: and other wyse, if he be dispossesed of the same, without hope of recouery, then he can none other thinke of himself, but that he is unhappy, because he hath loste hys worldly toyne and pleasure. Alas thinketh this carnall man, shall I now depart for euer, fro all my honours, all my treasures, from my countrey, frendes, riches, possessions, and worldly pleasures, whiche are my toy and hartes delight? Alas that euer that date shal come, whe all these I muste bid farewell at once, and neuver to enioye any of the after. Wherfore, it is not without greate cause spoken of the wiseman: O death, how bitter and sower is the remembraunce of thee, to a man that liueth in peace, and prosperitie in his substance, to a man liuyng at ease, leading his life after his awne mind, without trouble, & is therewithal well pampered and fed? There be other men, whom this world doth not so greatly laugh vpon, but rather vexe and oppresse with pouertye, sickenesse, or some other aduersitie: Yet thet do fear death, partly because the fleashe abhorreth naturally his awne sorrowful dissolution, whiche death doth threaten vnto theim, and partely, by reason of sickenesse, and painfull

Of the feare.

pynfull diseases, whiche be moste strong pangues and agonies in the fleshe, and vse commonly to come to sickle men, before death, or at the leaste, accompanayng death, whensocuer it commeth.

Although these twoo causes sicke me great & weigh-
tic to a worldly man, wherupō he is moued to feare
death, yet there is another cause much greater then
any of these afoore rherled, for whiche in dede, he
hath iuste cause to feare death: and that is, the state
and condicton, wherunto at the last ende, death bryng-
geth all them that haue their hartes fixed vpon this
world, without repentaunce and amendeinent. This
state & condicton, is called the second death, whiche,
vnto all suche, shall inue after this bodily deathe.
And this is that death, whiche in dede ought to be
dread & feared: for it is an euerlasting losse without
remedy, of the grace & fauor of God, and of euerla-
styng ioy pleasure, and felicitie. And it is not onely
the losse for euer of all these eternall pleasures, but
also it is the condempnacion, both of body & soule,
(without either appellacion, or hope of redempcion)
vnto euerlastynge paynes in hell. Vnto this state
deathe sent he vntemeritfull and vngodly richeman,
(that Luke speakeþ of, in his Gospell) who liuyng
in all wealthe and pleasure in this wozlde, and che-
richyng himself daily with daintie fare, and gorge-
ous apparel, despiced poore Lazarus, that lay pitt-
fully at his gate, miserably plagued, and full of soa-
res, and also grecuously pined with hunger.

Bothe these twoo, were arrested of deathe, whi-
che sent Lazarus the poore miserable man by-aun-
geis anone vnto Abrahams bosome; a place of rest,
pleasure

Luke.xvi,

Of the feare.

pleasure and consolation. But the unmerciful rich man, descended downe into hel, and being in tormentes, he cried for confort, complaining of the intollerable payn that he suffered in that flaminne of fire, but it was to late. So vnto this place, bodily death sendeth all them, that in this world, haue their toye and felicite: all them, that in this world, be unfaithfull vnto God, and uncharitable vnto their neighbours, so dyng without repentaunce, & hope of Gods mercie. Wherfore it is no maruaile, that the worldly man feareth death, for he hath muche more cause so to do, then he himself doeth consider.

The firste.

The seconde.

The thirde

Hebre. ii.

L Corin. iii.

Thus we se thre causes, why worldly men feare death. One, because they shal lose therby, their worldly honours, riches, possessions, and all their hartes desires; Another, because of the painfull diseases, & bitter pangues, which commonly men suffre, either before, or at the tyme of death: but the chiefe cause, aboue al other, is the dread of the miserable state, of eternall damnacion bothe of body and soule, whiche they feare, shal folow, after their departyng out of the worldly pleasures of this present life.

For these causes, be all mortall men, (whiche be geue to the loue of this world) both in feare, & state of death, through syn (as þ holy apostle saith) so long as they liue here in this world. But (everlasting thankes be to almighty God for euer) there is never one of al these causes, no, nor yet they altogether, that can make a true Christian man afraid to dye, (whiche is the very membre of Christe, the temple of the holy Ghoste, the sonne of God, and the very inheritor of the cuerlastynge kyngdom of heauen) but plainly contrary,

Of death.

contrary, he conceiueth great and many causes, undoubtedly grounded vpon the infallyble and cuerlastyng truth of the woordē of God, whiche moue hym, not onely to put away the feare of bodily death, but also for the manifolde benefites and singular commodities, whiche ensue vnto euery faithfull person, by reason of the same, to wish, desire, & longe hartely for it. So; death shall be to hym no death at all, but a very deliueraunce from death, frō all paynes, cares, and sorrowes, miseries, and wretchednes of this world, and the very entry into rest, and a beginning of euerlastyng ioye, a tasting of heauenly pleasures, so great, that neither tongue is able to expresse, neither eye to se, nor eare to heare them, no, nor for anye earthly mans hart to conceyue them. So exceedinge greate benefites thei be, whiche God our heauenly father by his mcre mercye, and for the loue of his sonns Iesus Christe, hathc layed vp in store, and p̄pared for them, that humbly submittē themselves to Gods wil, and euermoze unfainedly, loue him, from the botome of their hertes. And we oughte to beleue, that death beyng slayne by Christe, cannot kepe any man, that stedfastly trusteth in Christ, vnder his perpetuall tirāny and subicction, but that he shall rysē from death agayne vnto glory, at the last daye, appoynted by almighty God, lyke as Christ oure head, did rysē agayne, accord̄inge to Gods appoyntement, the thysde daye. for saint Augustine saith: The head goynge before, the membris trust to folowe, & come after. And saint Paule saith: if Christe be rysen from the dead, we shall rysē also from the same. And to conforte all Christen

P.s. persons

Of the feare

persons herein, holye scripture calleth this bedisly
death a slepe, wherin man's senses be (as it were) take
from hym, for a ceason, and yet when he awaketh,
he is more fresh, then he was when he went to bed.
So, althoughe we haue our soules seperated from
our bodyes for a ceason, yet at the general resurrec
tion, we shalbe more fresh, beautifull and perfite,
then we be now. For now we be mortall, then we shal
be immortall, now infect with diuers infirmitieſ,
then cleerly voyde of all mortall infirmitieſ: now
we be ſubiect to all carnall deſires, then we shalbe
al ſpirituali, deſiring nothinge but Gods gloriy, &
thinges eternal. Thus is this bodiely death, a doo
re, or entrynge vnto lyfe, and therfore not ſo muche
dreadfull, (if it be rightly conſidered) as it is con
fortable, not a miſchief, but a remedy of all miſchief,
no enemy, but a frende, not a cruel tyraunt, but a ge
neſte guide, leadyng vs, not to mortalitie, but to im
mortalitie, not to ſorrow and paine, but to toyne and
pleaſure, and that to endure for ever, if it be than
kfully taken and accepted, as Gods messenger, and
paciently boorne of vs, for Chriftes loue, that ſufſe
red moſt paynfull death, for oure loue, to redeme vs
from death eternall. Accordyngē hereunto, ſainte
Paule ſaieth: our lyfe is hidde with Chrift in God,
but when our lyfe ſhall appere, then ſhall we alſo
appere with hym in glorey. Why then ſhall wefea
re to dye: conſideryng the maniſtolde, and confor
table promiſes of the Goffell, and of holye ſcriptures:
God the father hath gauen vs euerlastynge lyfe,
(ſaieth S. Iohn) & thys lyfe in is hys ſonne: he that
hath the ſonne, hath lyfe, & he that hath not þ ſonne,
hath

Roma. viii.

Ihon. vi.

Of deathe.

hath not lyfe. And this I wrote (saith S. Iohn) to Iohn.
you, that beleue in þ name of the sonne of God, that
you maye knowe, that you haue euerlastynge lyfe,
and that you do beleue vpon the name of the sonne of
God. And our sauor Christ sayeth: he that beleueth Iohn.
in me, hath lyfe euerlastynge, and I wyll rayse him
frō death to lyfe, at the last day. Sainct Paule also Corin.
sayeth: that Christe is ordyned and made of God,
oure righteounes, oure holynes and redēption, to
the entent that he, which wyll glory, shoulde glory in
the Lorde. Sainct Paule did contemne, and set lit-
tle by all other thynges, esteinyng them as dunge,
whiche before he had in very greate prycē, that he
might be found in Christ, to haue euerlasting lyfe,
true holynes, rightcounses and redēpcion. Finally,
S. Paule maketh a playne argument in this wile:
If our heauenly fater woulde not sparc his awne
naturall sonne, but dyd geue hym to death for vs,
how can it be, that with hym he shoulde not geue vs
all thynges? Therfore, if we haue Christ, then haue
we with him, and by him, all good thinges, whatso-
ever we can in our hartes wiþ oþ desire: as victorie
ouer death, sinne and hel: we haue the sauor of God,
peace wiþ hym, holynes, wisedome, iustice, power,
lyfe, and redēpcion: we haue by hym, perpetuall
health, wealth, ioye, and blysse euerlastynge. Collos. viii.

All those therefore, haue great cause to be full of
joye, that be toynd to Christ with true saythe, sted-
fast hope, and perfyt charitie, and not to feare death
noþ euerlastynge dampnacion. For deathe can
þiue them of Jesu Christ, noþ any sinne can cōdem-
þiue them, þare grased surely in him, whiche is their

P.ij. onely

Of the feare

onely ioy,treasure, and lyfe.Let vs repent our synnes, amend our lyfes, trust in hys mercy and satisfaction , and death can neyther take hym from vs, nor vs from hym.For then,(as s.Paul saith) whether we lyue or dye , we be the Lordes awne. And agayne he sayeth: Christ did dye , and rose agayne, because he shold be Lord, both of the dead & quicke. Then if we be the Lordes awne, when we be dead,it must nedes folowe, that suche temporall death, not onely canot harme vs, but also, that it shall muche be to our profit, and ioyne vs vnto God,in one perfectly: And thereof the christian hart may surely be certified by the infallible truth of holye scripture. It is God(sayeth saint Paule) which hath prepared vs vnto immortalitie, and the same is he, which hath geuen vs an earnest of the spirite. Therefore let vs be alwaies of good comforthe, for we knowe,that so longe as we be in the body, we be (as it were) farre from God in a straunge countrey , subiect to many perils, walkyng without perfite sight, and knowledge of almighty God , onely seynge hym by saythe , in holy ictiptures. But we haue a courage & desire,rather to be at home with God and oure sauio Christe,farre from the body, where we maye behold hys Godhead,as he is, face to face, to oure euerlastyng comfort. These be sancte Paules wordes in effecte, wherby we may perceyue, that the lyfe in this world, is resembled to a pilgrimage, in a straunge countrie far frome God:and that death, deliuerynge vs from out bodyes , doth sende vs straight home,into our awne countrey, and maketh vs to dwell presently with God for euer , in perpetuall

Of death.

full rest and quietnesse. So that to dye is no losse, but profit and winnyng to all true christē people.

What lost the thefe, that hanged on the crosse with Ch̄ist by hys bodily death? yea, how much dyd he gayne by it? Did not our saviour say vnto hym, thys daye thou shalt be with me in Paradyse? And Lazarus, that pitifull person, that lay before i richemans gate, payned with sores, and pined with hungry, did not death highlye profit and promote hym? Which by the ministry of Angells, sent hym vnto Abrahās bosome, a place of rest, ioye and heauenly consolacion? Let vs thinke none other, (good christen people) but Ch̄ist hath prepared the same ioye, and felicitie for vs, that he prepared for Lazarus & the thefe. Wherefore, let vs sticke vnto his salvacion, and gracious redeincpcion: and beleue hys woerde, serue hym frō our hartes, loue & obeye hym, and whatsoeuer we haue done heretofore contrarye to hys moste holy wyll, now let vs repent in tymre, and hereafter study to correct our lyfe, & doubt not, but we shall finde hym as mercifull vnto vs, as he was either to Lazarus, or to þ thefe: whose ex̄amples are written in holy scripture, for the confort of them, that be sinners, and subiecte to sorowes, miseries, & calamities in this wōlde, that they shoulde not despayre in Gods mercy, but curc truste, therby to haue forgiuenesse of their synnes, & lyfe everlastinge, as Lazarus and the thefe had. Thus I trust euery christen man, perceyueth by the infallible woerde of God, that bodily death cannot harme nor hinder them, that truly beleue in Christ, but contrary shal profit & promote the christen soules, whiche beyng

P. 115. truly

Of the feare

truly penitent for their offences, departe hece in perfect charitie, and in sure trusste, that God is mercifull to the, forgiuinge they; synnes, for the merites of Iesus Christe, hys onely naturall sonne.

The seconde
cause, why
com: do fea-
re deatly.

The seconde cause, why some do feare death, is soze sickenesse, and greeuous paynes, whiche partly, come before death, and partly, accompayneth death, whensoeuer it cometh. This feare, is the feare of the frayle fleashe, and a naturall passion, belonginge unto the nature of a mortall man. But true sayth, in Gods promyses, and regarde of the paynes and pangues, whiche Christe vpon the crosse suffered for vs miserable synners, with consideracion of the ioye, and everlasting lyfe to come in heauen, wil mitigate those paynes, and moderate thys feare, þt it shall never be able to ouerthrowe the hartie desire, and gladnesse, that the christian soule hath to be seperated from thys corrupt body, that it maye come to the gracious presence, of our sauour Iesus Christ. If we beleue stedfastly the woordes of god, we shal perceyue, that suche bodily sickenesse, pangues of death, or whatsoeuer dolorous paynes we suffre, either before or with death, be nothyngelis in Christe me, but the rodde of our heavenly and lounnge fater, wherwith he mercifully correcteth vs, either to tte and declare the saythe of hys pacient chyldren, that they maye be founde laudable, gloriouse, and honorabile in hys sight, when Iesus Christ shalbe openly shewed, to be the Judge of al the wold: or els to chastise, and amende in them, whatsoeuer offendeth hys fatherly and gracious goodnesse, lest they shoulde perye-

sys

Of death.

The euerlastingly. And this hys correctynge rodde,
is common to all them, that be truly hys. Therfo-
re let vs caste away the burden of synne, that lyeth
so heuye in our neckes, and returne vnto God, by
true penaunce, and amendemente of our lyfes. Let
vs with paciēce runne thys course that is appoyn-
ted, sufferyng (for hys sake that dyed for our salua-
tion) al sorowes and pangues of death, and death it
selfe joyfully, when God sendeth it to vs, hauyng
our eyes fixed euer vpon the heade, and capitayn of
our fayth, Iesus Christe: Who (consideryng the
toye, that he shoulde come vnto) cared neyther for
the shame, nor Payne of deathe, but willingly, con-
formyng hys wyll to hys fathers wyll, moste paci-
ently suffered the molte shamefull and paynfull
deathe of the crosse, bcyng innocent. And now ther-
fore, he is exalted in heauen, and euerlastingly sit-
teth on the rigtht hande of the throne of God the fa-
ther. Let vs call to our remembraunce therfore, the
lyfe and ioyes of heauen, that are kepte for al them,
that paciently doo suffre here with Christe: and co-
sider, that Christe suffered all hys paynfull passion,
by synners, and for synners, and then we shall with
pacience, and the moze easly, suffre suche sorow-
xes and paynes, when they come. Let vs not set at
light, the chastisinge of the Lorde, nor grudge at
 hym, nor fall from hym, when of hym we be corre-
cted: for the Lorde loueth them, whom he doth cor-
recte, and beateth every one, whom he taketh to
be hys chylde. What chylde is that, (saith saincte Hebrie XII.
Paule) whome the fathet loueth, and doth not cha-
stise? If ye be without Gods correctiō (which al hys
welbeloued

Of the feare.

welbeloued and true chyldyn haue) then be you but
bastardes, smally regarded of God , & not hys true
chyldyn.

Therefore, seynge that whē we haue in earth our
carnall fathers to be our correctors , we do feare
them, and reverently take their correction, shall we
not much more be in subiection to God our spiri-
tuall father , by whome we shall haue eternal lyfe?
And our carnall fathers soone tyme correct vs, euen
as pleaseþ thē, without cause: but this father, iuste-
ly correcteth vs, either for our synne, to the intent we
should amende, or for our commoditie & wealthē, to
make vs therby partakers of his holynesse . Fur-
thermore, all correction , whiche God sendeth vs in
thys p;esent tyme, semeth to haue no ioye and com-
forte, but sorowe and Payne: Yet it bringeth with it
a taste of Gods mercy and goodnes towardes thē,
that be so corrected, & a sure hope of Godes euerla-
styng consolacion in heauē . If then these sorowes,
diseases, and sickenesses, and also death it selfe, be
nothyng els, but our heauenly fathers rod, wherby
he certifieth vs of hys loue & gracious fauor, wher-
by he trieth and purifieth vs, wherby he geueth vn-
to vs holynesse, & certifieth vs , that we be hys chil-
dyn, and he our mercifull father: Shall not we then,
with all humilitie , as obedyent & louyng chyldyn,
joyfully kyssle our heauenly fathers rod , and ever
saye in oure harte, with oure fauor Iesus Ch̄riste:
Father, if this aguishe and sorowe which I fele , and
death, which I se approche, maye not passe, but that
thy wyll is, that I muste suffre them , thy wyll be
done,

Nowe

Of the feare

Now the thirde and speciall cause , why death in
deede is too be feared , is the miserable state of the
worldly and vngodly people, after their death: But
this is no cause at all, why the godly and faytheful
people shoulde feare death , but rather contrariwise,
their godly conuersacion in thys lyfe, and beliefe in
Christ, cleaving continually to hys merites, shoulde
make them to longe soye after that lyfe, that remay-
neth for them vndoubtedly after this bodey death.
Of this immortall state, after thys transitory lyfe,
where we shal liue euermore, in the presence of god,
in ioye and teste, after victory ouer all sickenes, so-
rowes, sunne, and death: there be many, bothe playn
places of holy scripture , which confirme the weake
conscience agaynst the feare of al suche dolours, sic-
kenesses, synne and death corporal, to asswage such
trembling and vngodly feare, and to encourage vs
with comforde and hope, of a blessed state after thys
life. Sainct Paule wisscheth vnto the Ephesians, p
God the father of glory, woulde geue vnto them, p
spirite of wisedome and reuelacion, that the eyes of
their hartes might haue light to knowe him, and to
perceyue, how great thinges he had called the vnto,
and how ricche inheritaunce, he hath prepared after
this life, for the that perteyne vnto hym. And sainct Phili. i.
Paul himself, declareth the desire of his hatt, which
was to be dissoluued and losed frō hys body , and to
be with Christ, which(as he sayde) was much better
for him, althoughe to them it was more necessary, p
he shoulde liue, which he refused not, for their sakes.
Euen like as sainct Martyn sayde: good Lorde, if
I be necessary for thy people to do good vnto them

Q.j. I will

of death.

I will refuse no laboꝝ, but els for myne awne selle,
I beseche the to take my soule.

Now, the holy fathers of the olde lawe, and all faythful and righteous men, which departed before our sautor Christes ascencion into heauen, dyd by death departe from troubles vnto rest, frō the handes of theyꝝ enemies into þ hādes of God, frō sorowes & sickenesses vnto ioysfull refreshing into Abra hās bosomme, a place of al cōfort & cōsolaciō, as scriptures do plainly by manifest wordes testifie. The boke of Wisedō saith: þ the righteous mens soules be in the hand of God, & no torment shal touche the. They seemed to the eyes of folishe men to dye, and their death was cōpted miserable, and theyꝝ departing out of this worlde, wretched, but thei be in rest. And another place saith: that the righteous shall liue for euer, and their rewarde is with the Lorde, & their myndes be with God, who is aboue al. Therfore they shall receyue a gloriouſ kyngdomme and a beautifull crowne, at the Lordes hand. And in another place, the ſame boke ſaieth: þ righteous, though he be preuented with ſodain death; neuertheleſſe he ſhalbe there, whete he ſhalbe refreſhed. Of Abrahās bosomme, Christes wordes be ſo playne, that a christē man nedeth no more profe of it. Now then, if thys were þ ſtate of þ holy fathers & righteous me, before the cominge of our ſauor, and before he was glorified, how much moxe then, oughte all wee to haue a ſtedfast faith, & a ſure hope of this blessed ſtate & cōdicion, after our death? Seynge that oure ſauor, now hath perfourmed the whole worke of oure redempcion, and is gloriouſly ascended into heauen,

Sapient. iii.

Sapient. iii.

to

Of the feare

to prepare oure dwellinge places with hym, & saied
vnto hys fathet: Father, I will that where I am, Ihon. viii.
my setuauntes shalbe with me. And we knowe, that
whatsoeuer Christe wylle, hys fathet will the same:
wherfore it cannot be, but if we be his faythfull ser-
uauntes, our soules shalbe with hym, after oure de-
partynge out of this present life. Sainct Stephin, Actes. viii.
when he was stoned to death, euен in the middest of
hys tormentes, what was hys mynde moste vpon?
When he was full of the holy Ghoste, (sayeth holye
scripture) haupnge hys eyes lifted vp into heauen,
he sawe the glory of God, and Jesus standinge on
the righte hande of God. The which truth, after he
had confessed boldely before the enemies of Christ,
they drewe hym oute of the citie, and there they sto-
ned hym, who cried vnto God saynge: Lorde Jesu
Christe, take my spirite. And doeth not oure sauioz
saye playnely in saincte Iohns Gospel? Ihon. v.
I saye vnto you, he that heareth my woordē &
beleueth on hym & sente me, hath euerlastynge lyfe,
and comineth not into iudgemēt, but shall passe frō
death to lyfe. Shall we not then thinke that death
to be precious, by the whiche we passe vnto lyfe?
Therfore it is a true saynge of the Prophete: the psalm. cxvi.
death of the holy and righteous me, is precious in
the Lordes sighte. Holy Simeon, after that he had
hys hartes desire, in scyngē oure sauioz that he euer
longed for all hys lyfe, he embraced hym in his ar-
mes, and sayde: Now Lord, let me departe in peace, Luke. ii.
for myne eyes haue beholdē that sauioz, which thou
haste prepared for all nacions.

It is truthe therefore, that the death of the righ-
Q.ij. teous,

of death.

reous is called peace , and the benefite of the Lord,
as the Church saith in þ name of the righteousnes
departed out of this wrold : My soule turne the to
thy rest, for the Lorde hath bene good to the, and re-
warded the . And we se by holy scripture, and other
auncient Histories of Martyrs, that the holy faith-
full, and righteous, euer syns Christes ascencion, in
their death did not doubt, but that they went to be
with Christe in spirite, whiche is oure lyfe, healthe,
wealth and saluacion. Ihon in his holy Reuelaciō,
saw a. C. xl. and. iij. M. virgins and innocentes, of
whome he saide: These folow the Lābe Iesu Christ
wheresoever he goeth. And shortly after, in the same
place he saith: I heard a voyce frō heauen, sayng
vnto me: Write , happye and blessed are the dead,
whiche dye in the Lorde : from hencefurthe (surelye
saith the spirite) they shall reste from theyz paynes
and labours, for their woorkes do folow them. So
that then they shall reapre with ioye and conforte
that, whiche they sowed with labors and paynes.
They that sowe in the spirit, of the spirit shall reapre
euerlastynge lyfe. Let vs therefore never be wary of
well dodynge, for when the tyme of reappyng, or re-
ward commeth, we shal reapre without any werines,
euerlastynge ioye. Therefore, whyle we haue time
(as sancte Paule exhorteth vs) let vs doo good to
all men, & not lay vp our treasurers in earth, where
ruste and mothes corrupt it, whiche ruste (as sanct
James saith) shall beate witnes against vs , at the
great daye, condempne vs, and shal (like most bren-
nyng fyre) tormente oure fleashe. Let vs beware
therefore, (as we tendre oure alwe wealthe) that we
be not

Psalm. xxxii.

Apoc. xiii.

Galat. vi.
Matth. vi.

James. v.

Of the feare

be not in the numbre of those miserable coueteous
men, whiche saint James biddeth mourne and la-
ment, for their gredy gatherynge, and vngodly ke-
pynge of goodes. Let vs be wise in tyme, and learne
to folowe the wise example of the wicked Stuarde.
Let vs so prudently dispose oure goodes and pos-
sessions, committed vnto vs here by God for a cea-
son, that we maye truely heare and obeye this com-
maundement of oure saviour Christes: I saye vnto
you, (sayeth he) make you frendes of the wicked
Mammon, that they maye receiue you into euerla-
styng tabernacles. Ryches, he calleth wicked, be-
cause the worlde abuseth them vnto all wickednes,
which are otherwise the good gifte of God, and the
instrumentes, whereby Gods seruauntes do truely
serue hym, in vlysinge of the same. He commaunded
them not, to make them ryche frendes, to get hyghe
dignities, and worldly possessiōs, to geue great gif-
tes to ryche men, that haue no neede thereof, but to
make them frendes of poore and miserable men:
vnto whome, whatsoeuer they geue, Christe accep-
teth it, as geuen to hymselfe. And to these frendes,
Christe in the Gospell geueth so greate honoꝝ and
preeminence, that he sayeth: they shail receyue theyz
benefactoris, into euerlastyng houses: Not that
men shalbe oure rewarders, for our well doyng, but
that Christ will rewarde vs, and take it to be done
vnto hymselfe, whatsoeuer is doone to suche fren-
des.

Thus makynge poore wretches oure frendes,
we make oure sauiaute Christe oure frende, whose
membris they are, whose miserie, as he taketh for

Q. iii. hys

Luke. xvi.

of death.

Math. xv.

hys awne misery, so theyz reliefe, succour and helpe, he taketh for hys succoure, relieve, and helpe, and will alsmuche thanke vs and rewarde vs for oure goodnes shewed to them, as if he hym selfe had receyued lyke benefite at oure handes, as he witnesseth in the Gospell, saiyng: Whatsoevre ye haue done to any of these sympyle persones, whiche do beleue in me, that haue ye doen to my selfe. Therfore let vs diligently forese, that our fayth and hope, whiche we haue conceyued in almighty God, and in oure sauoure Christe, waxe not tayne, nor that the loue whiche we pretende to beate to hym, waxe not coulde: but let vs studye dayly and diligenty to shewe oure selfes to be the true honoress and louers of God, by kepyng of his commaundementes, by doyng of good dedes vnto our nedye neigbours, releuyng by all meanes that we can, their pouertye with our abundaunce, their ignorauce with oure wisedome and learnynge, and conforte their weakenesse with oure strength and auctoritie: calling all men backe from euill doyng, by Godly counsayll and good example, perseuerynge styll in well doyng so longe as we lyue. So shall we not nede to feare death, for any of those thre causes afore mencioned, nor yet for any other cause that can be imagined. But contrary, considerynge the manifold sickenesse, troubles & sorowes of this present lyfe, the daungers of this perilous pilgrimage, and the greate encumbraunce, whiche oure spirite hath by thys synful fleshe and frayle body subiect to death: considerynge also the manifolde sorowes and daungerous deceiptes of this world on euery side, the intollerable

Of the feare

tollerable pride, coueteousnes, and lechery in tyme
of prosperitie , the impacient inurmyngē of them
that be worldy in tyme of aduersitie , whiche cease
not to withdrawe and plucke vs from God oure sa-
uiour Christe, from oure life, wealth, or eternal ioy
and saluacion : considerynge also the innumerable
assaultes, of oure Ghostly enemy the deuill, with al
his fiery darter of ambicion, pryde, lechery, vain-
glory, enuite, malice, detraction, with other hys innu-
merable deceiptes, engynes and snares, whereby he
goeth busily aboue to catche al men vnder his do-
minion, euē lyke a rozeynge Lyon , by all meanes ^{1. Pet. v.}
searchyngē whome he maye deuoure : the faythfull
Christian man, which considereth al these miseries,
perilles and incommodities, (whereunto he is sub-
iecte, so longe as he here liueth vpon earthe) and on
the other part, considereth that blessed and comfor-
table state of the heauely lyfe to come, and the swete
condicion of them, that departe in the Lordē , howe
they are deliuered from the continuall encombraū-
tes of their mortall and synfull bodye , from all the
malice, crastes and deceiptes of this world, from al
the assaultes of theirghostly enemy the deuile, to liue
in peace, teste and perpetuall quietnes, to liue in the
fellowship of innumerable Angelles , and with the
congregacion of perfecte iuste me, as Patriarches,
Prophetes, Martyrs and Confessors : and finally,
vnto the presence of almighty God, and oure sauior
Jesus Christe. He that doeth consider all these thin-
ges, and beleueth them assuredly , as they are to be
believed, euē from the boorne of his harte, beyngē
established in God , in thys true faythe, hauyngē a
quiete

of death.

ph. i.

quiete conscience in Christe, a firme hope, and assu-
ted trust in Gods mercy, through the merites of Je-
su Christe, to obteyn thys quietnes, reste and etern-
all joye: shal not onely be without feare of bodily
deathe, when it commeth, but certaintye (as saincte
Paule did) so shall he gladly (accordyng to Gods
will, and when it plealeth God to call hym oute of
thys lyfe) greatly desyre in hys harte, that he maye
be rid from al these occasions of euil, and liue
euet to Gods pleasure, in perfecte obedien-
ce of hys will, with our sauior Je-
sus Christe: to whose gracious
presence, the Lorde of hys
infinitie mercye and
grace, bryng vs
to reigne with
hym, in
lyfe
euerlastynge.

To whome, with
oure heauenly fater, and
the holy Ghoste, be
gloreye in worl-
des without
ende.

A M E R.

C an

C An exhortacion, concerning good or- drie and obedience, to rulers and magistrates.

Almightie God hath created & appointed all thinges, in heauē, yearth, and waters, in a molte excellent and perfect ordre. In heauē, he hath appoynted distinct orders and states of Archangelles and Angels. In yearth he hath assigned kynges, princes, with other gouernours vnder them, all in good & necessary ordre. The water aboue is kept and raineth doune in due time and season. The sunne, mone, sterres, rainbow, thunders, lightning, cloudes, and al birdes of the aire, do kepe their ordre. The yearth, trees, seedes, plantes, herbes, corne, grasse, and all maner of beastes, kepe the in their ordre. All the partes of þe whole yeare, as winter, somer, monethes, nightes & dayes, continue in their ordre. All kyndes of fishes in the sea, riuers and waters, with all fountaynes, spypinges, yea, the seas themselves, kepe their comely course and ordre. And man himself also, hath al his partes, both within & without: as soule, harte, mynd, memory, vnderstanding, reason, speache, withall and singuler composition of all membris of his body, in a profitable, necessary and pleasaunt ordre. Every degre of people, in their vocation, calling, & office, hath appoynted to them, their duetle & ordre. Some are in high degre, some in lowe, some kynges & princes, some inferiors and subiectes, priestes, and laullen, masters & seruautes, fathers & chyldren, husbandes and wifes, riche and poore, and euery one haue nedē of other: so that in all thinged, is to be laudes & praysed the goodly ordre of God, without the whiche, no house, no citie,

R. J.

no

Of obediencie.

no cōmon wealth, can continue & endure. For where there is no right ordre, there reigneth all abuse, carnall libertie, enormitie, syn, & babilonicall cōfusion. Take awaie kynges, princes, rulers, magistrates, judges, and such states of Gods ordre, no man shal ride or go by the high waie vnrobbed, no man shall slepe in his awne house or bed vnkilled, no man shall kepe his wife, children, & possessions in quietnes: all thynges shalbe cōmon, and there must nedes folow all mischief and vtter destrucciō, both of soules, bodies, goodes and common wealthes. But blessed be God, that we in this realme of England fele not the horrible calamities, miseries & wretchednes, which al thei vndoubtedly fele & suffre, þ lacke this godly ordre. And praised be God, that we knowe the great excellēt benefite of god, shewed towards vs in this behalfe. God hath sente vs his high giste, our most dere souereigne lord king Edward þ sixt, with godly wise, and honorabile counsail, with other superiōrs and inferiōrs in a beautifull ordre. Wherefore, let vs subiectes do our bounden duties, geuing hartie thankes to God, and praiyng for the preseruaciō of this Godly ordre. Let vs al obey euē from the botome of our hartes, al their Godly procedynges, lawes, statutes, proclamacions, and iunctiōs, with al other Godly orders. Let vs consider the scriptures of the holy ghost, whiche perswade & comande vs all obediently to be subiect: first & chiefly, to the kynges maiestie, supreme had ouer all, & next, to his honorabile counsail, and to all other noble men, magistrates and officers, whch by Gods goodness be placed and ordered; for almighty God, is the onely

aucthor

Of obedience.

aucthor and prouider of thys forenamed state and
ordre, as it is written of God, in the boke of the pro-
verbes: through me, kynges do reigne: through me power. viii.
counsaillors make iust lawes, through me, doo proces
beare rule, and all iudges of the yearth execute
judgement: I am louyng to them, that loue me.

Here let vs marke wel, & rememb're, that the high
power & auctoritie of kynges, with they, makynge
of lawes, iudgemētes, & officers, are the ordinaunc-
es, not of man, but of God: & therfore is this word
(through me) so many tymes repeted. Here is also
well to be cōsidered and remembred, that this good
ordre is appoynted of Gods wisedom, fauor, & loue,
specially for them that loue god, & therfore he saith:
I loue them, þ loue me. Also, in the boke of wisedom Hapien. vi.
we may evidently learne, that a kynges power, au-
cthoritie, & strength, is a greate benefite of God, ge-
uen of his great mercy, to the confort of our greate
misery. For thus wee rede there spoken to kynges. Hapien. vi.
Heare o ye kynges & understand: learne ye þ be iud-
ges of thendes of the yearth: geue eare ye, that rule
the multitudes: for þ power is geuen you of þ lord,
and the strength frō the highest. Let vs learne also
here by the intallible word of God, that kinges and
other supreme & higher officers, areordeined of god
who is most highest, & therfore they are here diligē-
tly taught, to apply theselves, to knowledge & wise-
dom, necessary for the orderynge of Gods people, to
their gouernauice committed. And they be here also
taught by almighty God, that thei shold recknow-
ledge themselves, to haue al their power & strength,
not frō Rome, but immediatly of god most highest.

R.ij.

We

Of obedience.

Deu.xxiij.

We rede in the boke of Deuteronomy, þ al punisshement perteineth to God, by this sentence: vengeaunce is mine, and I will reward. But this sentence we must understand, to pertein also vnto þ magistrates, which do exercise Gods roume in iudgement & punishing, by good & godly lawes, here in yearth. And the places of scripture whiche seime to remoue from emong al christian men, iudgement, punishment, or kylling, ought to be understand, that no man (of his awne priuate auctoritie) may be iudge ouer other may punish, or may kil. But we must refer al iudge ment to god, to kynges & rulers, & judges vnder the, which be gods officers, to execute iustice, & by plain wordes of scripture, haue their auctoritie & vse of þ swourd, graunted fro god, as we are taught by S. Paule the dere & elect Apostle of our saviour Christ, whō we ought diligently to obeye, euen as we would obey our saviour Christ, yf he wer present. Thus. S.

Roma.xiiij. Paule writeth to the Roma. Let euery soule submit hymself, vnto the auctoritie of the higher powers, for there is no power, but of God, the powers that be, be ordained of God, whosoeuer therfore resisteth the power, resisteth the ordinaunce of God, but they that resist, shal receiue to theselifes dampnacion: for rulers are not fearful to the that do good, but to the that do euill. Wilt thou be without feare of the power? Do well then, & so shalt thou be praysed of the same: for he is the minister of God, for thy wealthē. But & if thou do that, whiche is euill, then feare, for he beareth not the swourde for naught, for he is the minister of God, to make vengeance on hym, that doth euill. Wherfore ye must nedes obey, not onely for

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for feare of vengeance, but also, because of conscience, and euē for this cause pate ye tribute, for they are Gods ministers, seruyng for the same purpose.

Here let vs al learne of S. Paule, the elect vessel of God, þ all persones having soules, (he excepteth none, nor exempteth none, neither priest, apostle, nor prophet, saith. s. Christo.) do owe of boundē duetie, and euē in conscience, obedience, subission & subiection, to the hygh powers, whch be constituted in auctoritie by god, forasmuch as thei be gods lieutenantes, Gods presidentes, Gods officers, Gods commissioners, Gods iudges, ordyned of God hymself, of whom onely thei haue al their power, and all their auctoritic. And the same. s. Paule threateneth no lesse pain, then euerlasting damnacion to al disobedient persons, to al resistors, against this generall and comon auctoritie, forasmuch as they resist not man, but God, not manes devise and inuencion, but Gods wisedō, Gods ordre, power, and auctoritie. And here (good people) let vs all marke diligently, that it is not lawfull for inferiors and subiectes, in any case to resist the superior powers: for s. Paules wordes be playn, that whosoeuer resisteth, shall get to theselbes damnacion: for whosoeuer resisteth, resisteth the ordinance of God. Our savior Christe himself & his apostles, received many & diuerse iniuries of the unfaithfull & wicked men in auctoritie: yet we never rede, that thei, or any of the, caused any sedicion or rebellio agaynst auctoritie. We rede oft, that they paciently suffered al troubles, veracions, taundres, pangues, & paines, and death it self obediently, without tumulte or resistance. They comited

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ted their cause to him, that iudgeth righteously, and
prayed for their enemys hartely & earnestly. They
knew that þ auctoritie of þ powers, was Gods or-
dinance, & therfore bothe in their wordes & dedes,
they taught euer obedience to it, and never taught,
nor did the contrary. The wicked iudge Pilat sayd

Ihon xix. to Christ: knowest thou not that I haue power to
crucifye the, and haue power also to lose the? Jesus
aunswered: Thou couldest haue no power at all a-
gainst me, except it were geue the frō aboue. Wher-
by Christ taught vs plainly, that cuen the wicked
rulers haue their power and auctoritie froin God.
And therfore it is not lawfull for their subiectes, by
force to resist the, although they abuse their power;
muche lesse then it is lawfull for subiectes to resist
their godly & christian princes, whiche do not abuse
their auctoritie, but vse thesame to Gods glory, &
to the profyte and cōmoditie of Gods people. The

c. Peter. ii. holy apostle S. Peter comaundeth seruautes to be
obedient to their masters, not onely, if they be good
and gentle, but also, if they be euil and froward: af-
firmynge, that the vocation & callyng of Gods peo-
ple, is to bee pacient, and of the sufferyng syde. And
therc he bringeth in, þ pacience of our sauior Christ
to perswade obedience to gouernors, yea, although
they be wycked and wronng dooers. But let vs now

c. Peter. iii. heare S. Peter himself speake, for his awn wordes
certifye best our conscience. Thus he vittereth them
in his firste Epistle: Seruautes obeye your Ma-
sters with feare, not onely, if they be good and gen-
tle, but also, if they bee frowarde: for it is thanke-
worthy, if a man for conscience towarde God, suffe-
reth

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reth grief, and suffreth w^rōge vndeserued: for what
prause is it, when ye be beaten for your faultes, if ye
take it patiently, but whē ye do wel, if you then suf-
fre w^rong, & take it patiently, then is there cause to
haue thāke of God: for hereunto verely were ye cal-
led. For so did Ch^rist suffre for vs, leauyng vs an e^s i. Peter. ii.
x^taple, that we should folow his steppes. Al these be
the very wordes of s. Peter. s. Dauid also teacheth ^{i. Reg. xiii.}
vs a good lesson in this behalfe, who was many ty-
mes most cruelly & w^rongfullye persecuted of kyng
Saule, and many tymes also put in ieopardy and
daunger of his life, by kyng Saule & his people: yet
he never resysted, neither vsed any force or violence
against kyng Saule, his mo^tall enemy, but did e-
uer to his liege Lorde & master kyng Saule, moste
true, most diligent, and most faithfull seruice. In so
muche, þ when the lord God had geue kyng Saule
into Dauides hādes in his awn caue, he would not
hurt him, when he myght without all bodily perill,
easly haue slain hym: no, he would not suffre any of
his seruautes, once to lay their handes vpon kyng
Saule, but prated to god in this wise: lor^d, kepe me
from doyng that thyng vnto my master, the lor^des
anoynted: kepe me that I laye not my hande vpon
him, seyng, he is þ anoynted of the lor^de: for as tru-
ly as the lor^de liueth, (except the lor^de smyte him, or
except his day come, or that he go doun to warre, &
in battaill perishe) the Lor^de be mercifull vnto me,
that I lay not my hande vpon the lor^des anoynted.
And þ Dauid myghte haue killid his enemye kyng
Saule, it is euidently proued, in the first booke of the
Bynges, both by þ cuttyng of þ lap of Daules gat-
^{i. Reg. xxiiii.}
ment,

Of obedience.

ment, & also by the playn cōfession of kyng Saule. Also another time(as it is mencioned in the same boke)whē the most vnmercifull, & most vnkyn̄d kyng Saule did persecute poore Dauid, God did agayn geue kyng Saule into Dauides hādes, by castyn̄g of kyng Saul & his whole army, into a dead slepe: so that Dauid and one Abisai with him, caine in the night into Saules hoste, wher Saule lay slepyng, and his speare stacke in the groud at his hed. Then said Abisai vnto Dauid: God hath deliuered thyne enemy into thy hādes, at this tyme, now therfore let me smyte him once with my spear to the yearth, and I will not smyte him agayn the seconde tyme: mea-nyng thereby to haue kylled hym with one stroke, & to haue made him sure for euer. And Dauid answe- red, & sayd to Abisai, destroy him not: for who cā lay his hādes on the lordes anoynted & be giltles? And Dauid said furthermore: as sure as the lord liueth, the lord shal smite him, or his day shall come to dye, or he shall descend into battaill, & there perish. The lord kepe me frō laiyng my handes vpon the lordes anoynted. But take thou now the speare þis at his head, & the cruse of water, & let vs go: and so he did.

Here is euidently proued, that we may not resist, nor in any wayes hurt, an anoynted kyng, which is Gods liuetenant, vegegerent, and highest minister in that countrey, wher he is kyng. But peraduen-ture, some here would saye, that Dauid in his awne defence, might haue killed kyng Saule lawfully, & with a safe conscience. But holy Dauid did knowe, that he might in no wise resist, hurt, or kyl, his soue- reigne lord & kyng: he dyd knowe, that he was but kyng

Of obedience.

king Saules subiect, though he wer in great fauor with God, & his enemy king Saule out of gods fauor. Therfore, though he wer never so much prouoked, yet he refused utterly to hurt the lordes anoynted. He durst not, for offending God, & his awne conscience, (althought he had occasion & opportunitie) once lay his handes vpon Gods high officer y king, whō he did know to be a person reuerued (for his office sake) onely to Gods punishment and iudgement. Therfore he prayeth so ofte, & so earnestly, y he laye not his handes vpon the Lordes anoynted. And by these. ii. exāples l. Dauid (beyng named in scripture Psal'm. lxxv.
and, viii.) a man after Gods awne hart) geueth a general rule and lesson to all subiectes in the world, not to resist their liege lord & king, not to take a sweward by their priuate auctoritie, against their king, gods anointed, who onely beareth the sweward, by gods auctoritie, for the maintenaunce of the good, & for the punishment of y euil: who onely by Gods law, hath the vse of the swarde at his comauandement, & also hath all power, iurisdiction, regument, & coercion, as supreme gouernor of all his realmes & dominios, and that, euен by the auctoritie of god, & by gods ordinances. Yet another notable story & doctrine, is in the second boke of the kynge, that maketh also for this purpose. Whē an Amalechite, by king Saules ii. Reg. i. awn cōscyent & comauandement, had kylled kyng Saul, he wēt to Dauid, supposing to haue had great thāke for his message, that he had killed Dauids moxall enemy, and therfore he made great hast, to tel to Dauid the chāice: bringyng with him kyng Saules crowne, that was vpon his hed and his bracelet

S.J. that

Of obedience.

that was vpon his arme, to perswade his tidynges
to be true. But godly Dauid was so farr frō teiɔy-
syng at these newes, that immediatly he rēt his clo-
thes of his backe, he mourned & wepte, and sayde to
the messenger: how is it, that thou wast not affraide,
to late thy hādes on the lordes anoynted, to destroy
him? And by & by, Dauid made one of his seruaun-
tes to kil þ messenger, saying: thy bloud be on thine
awne hed, for thy awn mouth hath testified against
the grauntyng þ thou hast slain the Lordes anoynted.
These examples being so manifest & euident, it
is an intollerable ignorance, madnesse, and wicked-
nesse for subiectes to make any murmurynge, rebel-
lion, resylence, commocion or insurrection, agaynst
their moste dere & most dread soueteigne lordes and
kyng, ordained and appoynted of Gods goodnesse,
for their cōmoditie, peace, and quietnes. Yet let vs
belue vndoubtedly, (good christiā people) that we
may not obey Kynges, Magistrates, or any other,
(though thei be our awne fathers) if thei would cō-
maunde vs to do any thyng, contrary to Gods cō-
maundemētes. In such a case, we ought to say with
the Aposiles: we must rather obeye God, then man.
But neuertheles in þ case, we maye not in any wylle
resist violetly, or rebell against rulers, or make any
insurrection, sedicio, or tumultes, either by force of
armes, (or otherwaies) agaist the anoynted of the
Lord, or any of his appointed officers. But we must
in suche case, paciently suffre all wronges and ini-
ties, referring the iudgement of oure cause onely to
God. Let vs feare þ terrible punishmet of almigh-
tie God, against traitors, or rebellious persones, by
the

Of obedience.

the example of Choré, Dathan, and Abiron, whiche repined and grudged against Gods Magistrates, and officers, and therfore the earth opened, & swallowed them vp a liue. Other for their wicked murmyng, & rebellion, wer by a sodain fire sent of God vtterly consumed. Other for their stoward behauour to their rulers, & gouernors, Gods ministers, were sodainly stricken, with a foule leprosy. Other wer stinged to death, with wonderful straunge fury serpentes. Other wer soze plagued, so that ther was killed in one day, the numbre of fourtene thousand and seuen hundred, for rebellion agaynst them, whō God had appoynted to be in auctoritie. Absalon also, rebelling against his father king Dauid, was punished with a straunge and notable death.

And lette no man thynke, that he can escape vnpunished, that committeth treason, conspiracy, or rebellion, agaynste his souereigne Lorde the Kynge, though he commit thesame never so secretly, either in thought, woord, or dede: never so priuely, in hys priuie chambre, by hymselfe, or openly communica-tyng, and consulting with other: For treason will not be hid: treason will out at the length. God will haue that moste detestable vice, bothe opened and punished, for that it is so directly against hys ordinaunce, and agaynste hys hygh principall iudge, and annoynted in pearth. The violence and iniury, that is committed against auctoritie, is commited agaynste God, the common weale, and the whole realme, whiche God wyll haue knownen, and condignely punished, one way or other. For it is notably wrytten of the Wiseman in Scripture, in the booke

S.ij. called

Nume. xi.

Nume. xii.

Nume. xxi.

Nume. xvi.

ii. Re. xv ii.

Of obedience.

Eccles. 5.

called Ecclesiastes: wishe the Kyng no euyll , in thy thought, or speake no hurt of hym in thy priuy chāvre: for a byrde of the aire shall betraye thy voyce, and with her fethers, shall she bewraye thy wordes. These lessons & exāples are write for our learnyng.

Let vs al therfore feare the moiste detestable vice of rebellion, euer knowyng and remembryng, that he that resisteth commō auctoritie, resisteth God and his ordinaunce, as it may be proued by many other mo places of holy Scripture. And here let vs take hede, that we understād not these, or suche other like places (whiche so strecthly commaunde obediēnce to superiors, and so strecthly punishmentē rebellion, and disobedience to the same) to be meant in any condicō of the pretensed power of the bishop of Rome. For truely the scripture of God alloweth no suche usurped power, full of enormities, abusions & blasphemies. But the true meaning of these, and suche places, be to extol and set furthe Gods true ordinaunce, and þ auctoritie of Gods anointed kynges, and of their officers appoynted vnder them.

And concerneyng the usurped power of the bishop of Rome, which he most wrongfully chalengeth, as the successor of Christ, & Peter: we maye easely perceue, how false, feined, and forged it is, not onely in that, it hath no sufficient grounde in holy scripture, but also by the frutes and doctrine thereof. For our saviour Christ, & s. Peter teacheth most earnestly and agreeably obediēnce to kynges, as to the chief, & supreme rulers in this world, next vnder God: but the bishop of Rome teacheth immunitiēs, priuiledges, exemptions, and disobedience, moiste clearly agaynst

Christes

Of obedience.

Christes doctrine and s. Peters, he ought therefore rather to be called Antichrist, & the successor of the Scribes & Phariseis, then Christes vicar, or s. Peters successor: seyng, that not only in this poynt, but also in other weightie matters of Christian religio, in matters of remission of synnes, & of saluacion, he teacheth so directly agaynst, both s. Peter & against our savior Christe: Who not onely taught obediēce to kynges, but also practised obedience, in their cōuersaciō & liuyng. For we rede, that they both paid tribute to the kyng. And also we rede, that the holye Matthew xvii. virgyn Mary, mother to our savior Christ, and Ioseph, who was taken for his father, at the emperors comauendemente, went to the citie of Dauid, named Bethleem, to be taxed emōg other, & to declare their obedience, to the magistrates, for Gods ordinaunces sake. And here let vs not forget þ blessed virgin Maries obedience: for although, she was highly in Gods fauor, and Christes naturall mother, & was also great with chylde that same time, & so nigh her trauaile, that she was deliuerted in her iourney: yet, she gladly without any excuse or grudgyng (for cōscience sake) did take that cold & loule winter iourney, beyng in the meane season so pooze, that she lay in the stable, and there she was deliuercd of Christ. And according to the same, lo, how s. Peter agreeth, writing by expresse wordes, in his first Epistle: sub= 1 Pet. ii. mit your selfes, (saith he) vnto kynges, as vnto the chief heddes, or vnto rulers, as vnto them, that are sent of hym, for the punishment of euill doers, & for laude of thē that do well, for so is the wil of God. I vede not to expound these wordes, they be so plain of

S. iii. them

Of obediencie.

theselues. **S.** Peter doth not say: submit your selfes vnto me, as supreme hed of the Churche, neither he saith submit your selfes frō time to tyme, to my successors in Rome: but he saith, submit your selfs vnto your kyng, your supreme head, and vnto those, that he appoynteth in auctoritie vnder hym. For that ye shal so shew your obedience, it is the wil of God. God will that you be in subiection to your hed and king. That is Gods ordinaunce, Gods cōmaundement, & Gods holy will, that the whole body of euerie realme, and al the members & partes of the same, shalbe subiect to their hed, their kynge, and that (as **S.** Peter writeth) for the Lordes sake: and (as **S.** Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yeld to oure kyng, that is dewe to oure kyng, that is, honor, obedience, paumentes of dewe taxes, customes, tributes, subsidies, loue and feare. Thus we knowe partly our bounden dueties to commō auctoritie: nowe let vs learne to accomplish the same. And let vs mosle instantantly and hartely praye to God, the onely auctor of all auctoritie, for all them that be in auctoritie, according as **S.** Paule willeth, wryting thus to Timothe, in his first Epistle: I exhort therfore, that aboue all thynges, prayers, supplications, intercessions, and geuing of thankes be doen for all men, for kynges, and for all that bee in auctoritie, that we maye liue a quiete and a peaceable life, with al godlines and honestie: for that is good, and accepted in the sight of God our savior. Here s. Paule maketh an earnest and an especiall exhortacion, concerning geuyng of thankes, and praier for kynges

i. Pet. ii.
Roma. xiii.

Matth. xxii.
Roma. xiii.

i. Timo. ii.

Of obedience.

kynges and rulers, saying: aboue al thynges, as he
might say, in any wise principally & chiefly, let pra-
yer be made for kynges. Let vs hartely thake God
for his greate and excellent benefite and prouidence,
concernyng the state of kynges. Let vs pray for the
that they may haue Gods fauor, and Gods protec-
tion. Let vs pray, that they may euer in al thinges
haue God before their eyes. Let vs pray, that they
may haue wisdom, strength, iustice, clemēcie, zeale
to Gods glory, to Gods veritie, to christian soules,
and to the common wealth. Let vs praye, that they
maye rightly vse their swourde and auctoritie, for
the maintenaunce & defence of the catholique faith,
conteneined in holy scripture, and of their good and
honest subiectes, and for the feare and punishment
of the euill, and vicious people. Let vs praye, that
they may faithfully folowe the moste faithfull kyn-
ges and capitaines in the Bible, David, Ezechias,
Iosias, & Moses, with such other. And let vs praye Judith. v.
for our selues, that we maye liue Godly, in holy and
christia couersaciō: so we shal haue God of our side.
And then let vs not feare, what man can do against
vs: so we shall liue in true obedience, bothe to oure
moste mercifull kyng in heauen, and to oure moste
Christian kyng in earthe: so shall we please God,
and haue the excedyng benefit, peace of consciēce,
reste and quietnesse here in this worde, & after thys
lyfe, we shall enjoye a better lyfe, rest, peace, and the
eternal blisse of heauē: whiche he graunt vs all, that
was obedient for vs al, euen to the death of the crosse
Jesus Christ: to whom with the father, and the holy
ghost, be al honoz & glory, bothe now & euer. Amen.

An homelie of whoredome and vncleannessse.



I though there want not (good chris-
tian people) great swarms of vices,
worthi to be rebuked. (vnto such deca-
is true godlynes & vertuous liuinge
now come) yet aboue other vices the
outragious seas of adultery, whore-
dome, fornicacion, and vncleannessse haue not onely
braste in , but also overflowed , almoste the whoole
worlde , vnto the greate dishonor of God, the exce-
dying infamie of the name of Christ, the notable de-
cay of true religion and the vtter destruction of the
publique wealth: and that so abundantly, that thro-
ugh the customable vse thereof, thys vice is growen
into suche an height, that in a maner emong many,
it is compted no sin at all, but rather a pastyme, a
dalliaunce, and but a touche of youthe, not rebuked
but winked at, not punyshed, but laughed at: wher-
fore it is necessarye at this presente, to entreat of the
syn of whoredom, and fornicacion, declaringe vnto
you, the greatnes of this syn, and how odious, hate-
full, and abhominable it is , and hath alwaye been
reputed before God and al good men, and how gre-
uously it hath been punished , bothe by the lawe of
God, and the lawes of diuersle princes. Again, to
shewe you certayne remedies , whereby ye maye,
(through the grace of God) eschew this moste dete-
stable synne of whoredom and fornicacion, and lead
youre lyfes, in all honestie and cleannessse. And that
ye maye perceiue, that fornicacion, and whoredome
are

Against adultery.

are (in the sight of God) mooste abhominable synnes; ye shall call to remembrance this commaundement of GOD: thou shalte not commit adultery: by the Exode.20. whiche woorde adultery, although it bee properly understande, of the vnlawful commixcion of a ma-
tyed manne with any woman beside his wife, or of a wife, with any man beside her husbande: yet ther-
by is signified also, all vnlawfull vse of those par-
tes, whiche bee ordeneed for generacion. And this one commaundement (forbiddynge adultery) dooth sufficienly painte, and sette out before our iyes, the greatnesse of this synne of whoredome, and manife-
stly declareth, how greatly it ought to bee abhorred of all honest and faithfull persones. And that none of vs all, shall thyngke hymselfe excepted from this commaundement, whether we be old, or young, ma-
ried, or unmaried, man, or woman, heare what God the father saith, by his mooste excellent Prophete Moses: there shalbee no whore, emong the daugh- Deute.23.11.
ters of Israell, nor no whoremongers, emong the sonnes of Israell.

Here is whoredome, fornicacion, and all vncle-
nesse forbidden, to all kyndes of people, all degrees,
and all ages, without exception. And that wee shall
not doubt, but that this precept perteineth to vs in
deede: heare what Christe (the perfecte teacher of all
truthe) saith in the newe Testament: ye haue heard Math.5.
(saith Christe) that it was saied to them of the old
tyme: thou shalte not commit adultery: but I saye
vnto you, whosoeuer sceth a womā to haue his lust
of her, hath committed adultery with her all ready
in his harte. Here our savior Christe doth not onely

T.J. confirme

Against adultery.

confirme and stablish the lawe agaynst adultery,
geuen in the olde Testament of God the father , by
his seruaunt Moles , and make it of full strength,
continually to remain emong the professors of his
name in the newe lawe : But he also (condempnyng
the grosse interpretacion of the Scribes and Phari-
seis, whiche taught, that the aforesaid commaun-
dement onely required to abstain from the outward
adultery , and not from the filthie desires and vn-
pure lustes) teacheth vs an exacte and full perfec-
tion of puritie and cleannessse of life, bothe to kepe our
bodies vndefiled, and our hartes pure and fre, from
all euill thoughtes, carnall desires, and fleschly con-
sentes . Howe can wee then bee free from this com-
maundement, where so greate charge is laied vpon
vs: Maie a seruaunt do what he will in any thyng,
hauyng a commaundement of his master to the co-
trary? Is not Christe our Master ? Are not wee his
seruauntes: Howe then maie wee neglecte our Ma-
sters will, and pleasure, and folowe oure awne will
and phantasie: Ye are my frendes (saieth Christe) if
you kepe those thynges , that I commaunde you.
Howe hath Christe our Master commaunded vs,
that we shoulde forsake all vncleannessse, and lecherie,
bothe in body and spirite: this therfore must we do,
if we loke to please GOD. In the Gospell of saint
Matthewe, we reade that the Scribes and Phari-
seis, were greuously offended with Christe , because
his disciples did not kepe the tradicions of the fore
fathers: for thei washed not their handes, when thei
went to dinner or supper , and emong other thynges,
Christ aunswered, and saied: heare and vnderstand:
not

Thon. xv.

4

Matth. xv.

Matth. xv.

Against adultery.

not that thyng, whiche entereth into the mouthe de- Matth. xv.
fileth the man, but that, whiche commeth out of the
mouthe, defileth the man. For those thinges, whiche
procede out of the mouthe, come furth from the hart
and thei defile the man. For out of the hart, procede
euill thoughtes, murders, breakyng of wedlocke,
whoredome, theftes, false witnes, blasphemies: these
are the thynges, whiche defile a man. Here maie we
se, that not onely murder, thefte, false witnes, & blas-
phemie, defile men: but also euill thoughtes, brea-
kyng of wedlocke, fornicacion, and whoredome.

Who is nowe of so litle witte, that he will esteeme Jhon. viii.
Titus. i.
whoredome, and fornicacion, to bee thynges of smal
importaunce, and of no waight before God? Christe
(whiche is the truthe and cannot lye) saith, that e-
uill thoughtes, breakyng of wedlocke, whoredome,
and fornicacion, defile a manne, that is to saie, cor-
rupte bothe the body and soule of manne, and make
theim, of the Temples of the holy Ghoste, the filthy
dunghill, or dungeon of all vncleane spirtes, of the
Mansion of S D D, the dwellyng place of Sa-
than. Agayne, in the Gospell of saincte Jhon, when Jhon. viii.
the woman taken in adultery, was broughte vnto
Christe, saied not he vnto her: Go thy waie and
synne no more: Doode not he here call whoredome
synne? And what is the rewarde of synne, but euer- Roma. vi.
lastyng deathe? If whoredome bee synne, then is it
not lawful for vs to commit it. For. S. Jhon saith: i. Jhon. iii.
he that committeth synne, is of the devill. And our sa- Jhon. viii.
uior saith, euery one that committeth syn, is the ser- Roma. vi.
uaunt of syn. If whoredom had not been syn, surely
S. Jhon Baptist, would never haue rebuked kyng

T.ij. Herode,

Against adultery.

Herode, for takyng his brothers wife: but he tolde him plainly that it was not lawfull for him, to take his brothers wife. He wrynted not at the whoredom of Herode, although he wer a kyng of greate power but boldely reprooued hym, for his wicked and abominable liuyng, although for the same he lost his hedde. But he would rather suffre deathe (then see GOD so dishonored, by the breaking of his holy precept) then to suffre whoredome to be vntrebuked, euен in a kyng. If whoredome had been but a pastyme, a dalaunce, and a thyng not to bee passed of (as many coumpt it now a daies) truely, Ihon had been more then twyse madde, if he would haue had the displeasure of a king, if he would haue been cast into prison, and lost his hedde for a triffe. But Iho knewe right well, how filthy, stynkyng, and abominable, the synne of whoredome is, in the sight of GOD, therefore would not he leauue it vntrebuked, no, not in a kyng. If whoredome bee not lawfull in a kyng, neither is it lawfull in a subiect. If whoredome bee not lawfull in a publique officer, neither is it lawfull in a priuate persone. If it bee not lawfull, neither in kyng, nor subiecte, neither in commō officer, nor priuate persone, truely, then is it lawfull in no man, nor woman, of whatsoeuer degree, or age they bee. Furthermore, in the Actes of the Apostles, we reade, that when the Apostles and Elders, with the whole congregacion, were gathered together to pacifie the hartes of the faithfull dwellyng at Antioche, (whiche were disquieted through the false doctrine, of certain Jewishe preachers) they sente word to the brethren, that it seemed good to the ho-

Against adultery.

ly ghost, and to them, to charge them with no more, then with necessary thynges: emōg other, thei willed them to abstain from Idolatry, and fornicacion, frō which(said thei)if ye kepe your selfes, ye shal do wel

Note here, how these holy and blessed fathers of Christes Churche, would charge the congregacion with no mo thynges, then wer necessary. Marke also, how emong those thynges, from the whiche thei commaunded the brethren of Antioche to abstain, fornicacion and whoredom is numbred. It is therfore necessary, by the determinacion and consent of the holy ghost, and the apostles and elders, with the whole congregacion, that, as from Idolatry and supersticion: so likewise we must abstain from fornicacio and whoredom. Is it necessary vnto saluacion to abstain from Idolatry? So is it, to abstain from whoredom. Is there any nigher waie, to leade vnto dampnacion, then to bee an Idolater? No, euē so, neither is there a nerer waie to dampnacion, then to be a fornicator, and an whoremonger.

Now, where are those people, whiche so lightly esteeme breakyng of wedlocke, whoredom, fornicacio and adultery? It is necessary, saith the holy ghost, the blessed Apostles, the elders, with the whole congregacion of Christ: it is necessary to saluacion (saie the) to abstain from whoredō. If it bee necessary vnto saluacion, then wo be to them, whiche neglectyng their saluacion, geue their myndes to so filthye, and stinkyng sinne, to so wicked vice, to suche detestable abhomination. But lette vs heare, what the blessed Apostle saint Paule saith to this matter. Writynge to the Romaynes, he hath these wordes: Let vs cast Rom. xiii.
T. iii. awaie

Against adultery.

Roma.xiii.

awate the woorkes of darkenes, and put on the armours of light . Let vs walke honestly as it wer in the daie tyme , not in eatyng and drynkynge, neither in chambrynges and wantonnesse, neither in striefe and enuyng, but put ye on the Lorde Jesus Christ, and make not prouision for the fleshe , to fulfill the lustes of it . Here the holy Apostle exhorteth vs to caste awaie the workes of darkenesse, whiche(emōg other) he calleth gluttonous eatyng, drinkyng, chābertyng and wantonnesse, whiche all are ministeries vnto that vice, and preparacions to induce a bring in, the filthy synne of the fleshe . He calleth them the deedes and woorkes of darkenes, not onely because thei are customably dooen in darkenesse , or in the night tyme, (for euery one that doth euill, hateth the light, neither commeth he to the light, least his woorkes should be reproued) but that thei lead the right waie vnto that vtter darkenesse, where wepyng and gnashyng of teethe shalbee . And he saith in another place of the same Epistle : Thei that are in the fleshe, cannot please GOD . We are debtors to the fleshe, not that wee shoulde liue after the fleshe , for if ye liue after the fleshe, ye shall dye . Agayn he saith, flye from whoredome, for euery synne that a manne committeth , is without his bodye , but whosoeuer committeth whoredome , synneth against his awne body . Dooe ye not knowe, that youre members are the Temple of the holy Ghoste , whiche is in you, whom also ye haue of GOD , and ye are not youre awne: for ye are derely bought: glorifie GOD in your bodies . &c . And a litle before , he saith: Dooe ye not knowe, that your bodies are the members of Christe?

Thon.iii.

Matth.xiii.

Roma.viii.

C. Corin.vi.

Against adultery.

Christe: Shall I then take the members of Christ; and make them the members of an whore? God for-
bid. Do ye not knowe that he, whiche cleueth to an
whore, is made one body with her? There shal bee
two in one fleshe (saith he): but he that cleueth to the
lorde, is one spirite. What Godly reasons doth the
blessed apostle S. Paule bryng furth here, to dissuade
vs from whoredom, and al vnclemesse: Your mem-
bers (saith he) are the Temple of the holy Ghoste:
whiche, whosoeuer doth defile, God wil destroy him
as (saith S. Paule). If we be the Temple of the holy
Ghoste, how unsittynge then is it, to drive that holy
spirite fro vs, through whoredome, and in his place
to set the wicked spirates of vnclemesse and forni-
cation, and to be ioyned, and do seruice to theim? Ye
are dereley bought (saith he) therefore glorifie God 1. Corin. vi.
in your bodies. Christ that innocent lambe of God, 1. Peter. i.
hath bought vs, from the seruitude of the deuil, not
with corruptible gold and siluer, but with his most
precious and dcre hatte bloudde. To what intente?
That wee should fall again vnto our olde vnclem-
nesse, and abominable liuyng? Naie verely: But Luke. i.
that wee should serue hym, all the daies of our life,
in holinesse, and righteousnesse: that we should glo-
rifie hym in our bodies, by puritie and cleannessse of
life. He declareth also, that our bodies are the mem-
bers of Christe. How vnseemely a thyng is it then, to
cease to bee incorporate and one with Christe, and
through whoredome to be ioyned, and made all one
with an whore? What greater dishonor, or iniurie
can we do to Christ, then to take awaie from hym, þ
members of his body, and to ioyne them to whores,
deuils,

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deuels, and wicked spirates? And what more dishonoure can we do to our selfes, then through vncleannessse, to lose so excellent a dignitie and fredome, and to become bonde slaues, and miserable captiues, to the spirates of darkenesse? Lette vs therefore consider, first the glory of Christe, and then our state, our dignitie and fredome, wherein God hath set vs, by geuyng vs his holy spirite, and lette vs valeauntly defende thesame, against Sathan, and all his cratice assautes, that Christ may bee honored, and that we loose not our libertie, but still remain in one sprite with hym.

Ephe. v.

Galath. v.
i. Corin. vi.

i. Peter. i.

Leui. xi. v. xii.

Moreouer, in his Epistle to the Ephesians, the blessed Apostle willeth vs, to bee so pure, and free, from adultery, fornicacion, and all vncleannessse, that we not once name them emong vs (as it becommeth sanctes) nor filthinesse, nor foolishhe talkyng, nor testyng, whiche are not commely, but rather geuyng of thankes. For this ye knowe (saith he) that no whoremonger, either vncleane person, or coueteous persone, (whiche is an Idolater) hath any inheritance in the kyngdome of Christe, and God. And that we shold remembre to bee holy, pure, and free frō all vncleannessse: the holy Apostle calleth vs sanctes, because we are sanctified, and made holy in the bloud of Christe, through the holy ghoste.

Now, if we bee sanctes, what haue we to do with the maners of the Heathen? Sancte Peter saith: as he, whiche called you, is holy, euē so, bee ye holy also, in all your conuersacion, because it is written: Be ye holy, for I am holy. Hethereto haue we heard how greuous a synne, fornicacion, and whoredome

is

Against adultery.

is, and howe greatly God doth abhorre it, throughout the whole scripture. Howe can it any otherwyse be, then a synne of mosste abomination, seyng it once may not be named emonge the christians, muche lesse, it may in any poynt be committed. And surely, if we would wcyghe the greatnes of this synne, and consydre it in the right kynde, we shoulde fynde the synne of whoredome, to be that most fylthy lake, foule puddle, and stynkyng synke, wherinto all kyndes of synnes, and euils flow, wher also, they haue their restynge place, and abydinge.

For hath not the adulterer a pypde in hys whoredome: as the Wiserā saþeth: They are glad when they haue done euyl, and reioyse in thinges that are starkē naught. Is not the adulterer also ydole, and delighteth in no godly exercise, but onely in that his most filthy, and beastly pleasure? Is not his minde abstracte, and bitterlye drawen awaie, from all vertuous studyes, and fruicteful labours, and onely gyuen to carnall imaginacions? Doth not the whoremonger geue his mynde to glottonye, that he maye be the more apte, to serue hys lustes, & carnall pleasures? Doeth not the adulterer geue hys mynde to couetousnes, and to pollyng and pillyng of other, that he maye be the moreable to mainteyne his harlottes and whores, and to contynue in hys filthye, and vnlawfull loue? Swelleth he not also with enuye, agaynst other, fearynge that his preye shoulde be allured, and taken awaie from hym? Agayne, is he not yþcfull, and replenished with wrath and displeasure, euен agaynste his beste beloued, if at any tyme, his beastly and deuyllish reueste be letted?

U. s. what

Against adultery.

what synne or kynde of synne is it, that is not toped with fornicacion and whoredome? Is it a monstre of manye heades: It receyveth all kyndes of vices, and refuseth all kyndes of vertues. If one seuerall synne byngeth dampnacion, what is to be thought of that synne, which is accompanied with all euyls, and hath waytynge on it, whatsoeuer is hatefull to God, dampnable to man, and pleasant to Sathan?

Great is the dampnacion, that hangeth ouer the heades of fornicatours, and adulterers. What shal I speake of other incommodities, which issue, and flowe out of this stinkynge puddell of whoredome? Is not that treasure, which before all other, is most regarded of honest persons, the good fame and name of man and weman, loste through whoredome? What patrimony, what substance, what goodes, what riches, doth whoredome shortly consume and bynging to naughte? What valiauntes and strengthe, is many times made weake, and destroyed with whoredome? What wyt is so fyne, that is not doted and defaced throughte whoredome? What beautys (althoughe it were never so excellent) is not obscured through whoredome?

Is not whoredome an enemye to the pleasaunte flour of youth: and bringeth it not gray heares and olde age, before the tyme? What gyft of nature (althoughe it were never so prectious) is not corrupted with whoredom? Come not the freche pockes, with other diuerse diseases of whoredome, from whence come so many bastardes and misbegotten children, to the hyghe displeasure of God, and dishonoure of holy

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holy wedlocke, but of whoredome? How many consume all their substance and goodes, and at the laste falle into such extreme pouerty, that afterward they steale, and so are hanged through whoredome? What contencion and manslaughter commeth of whoredom? How many maydens be deflowered, how many wyfes corrupted, howe many wydowes despised, through whoredom? How much is the publique weale impouertyshed, and troubled through whoredom? How muche is Gods worde contempnied and depraued by whoredome & wholemongers? Of this vice, commeth a great parte of the diuocles, whiche (now a dayes) be so comonly accustomed and vised, by mes private authoerite, to the great displeasure of God, and the breache of the most holy knotte and bonde of matrimonye. So; when this most detestable sinne is once crept into the breste of the adulterer, so that he is entangled with vnlawfull, and unchaste loue, streyghtwayes, hys true and lawfull wyfe is despised, her presence is abhorred, her compayne stynketh, and is lothsome, whatsoeuer she doth, is despised, there is no quietnes in the house, so longe as she is in sighte: Therefore to make shorte tale, muste she awaie, for her husbande can brooke her no lenger. Thus through whoredome, is the honest and innocent wyfe put awaie, and an harlot receiued in her stede: and in lyke sorte, it happeneth many tymes in the wyfe, towardes her husbande. O abhoynacion! Christ oure saviour, very God and man, coimyng to restore the lawe of hys heauenly father, unto the righte sense, understandinge, & meanyng, (among other thinges) refour-

W.IJ. med

Against adultery.

Matt. xix. med the abuse of this law of God. For where as the Jewes vised, of a long sufferaunce, by custome, to put away their wyfes at their pleasure, for euery cause: Christ correcting that euyl custome, did teache that if any man put awaye his wyfe, & marieh an other, for any caule, except onely for adultery, (which then was death by the law) he was an adulterer, and forced also hys wyfe so diuorced, to comitte adulterye, if she were ioyned to any other man: & the man also, so ioyned with her, to comitte adultery.

In what case then are those adulterers, which for the loue of an whore, put awaye their true and lawfull wyfe, againste all lawe, ryght, reason, and conscience? O, dampnable is the state wherin they stan-
de, Swifte destruction shall fall on them, if they re-
pent not, and amende not: for God wyll not ever
suffer holy wedlocke, thus to be dishonoured, hated
and despised. He will once punishe this carnal and
licencious maner of liuing, and cause, that his holy
ordinaunce shalbe had in reverence, and honoure.

Hebr. iii. for surely, wedlocke(as the Apostle saith) is hono-
rable emonge all men, and the bed vndespiled: But
whoremongers and fornicatours, God wyll sudge,
that is to saye, punishe and cōdemayne. But to what
purpose is this labour taken, to describe, and set
furth the greatnes of the synne of whoredome, and
the incommodities that issue and flowe out of it, se-
yng that breath and tonge shall soner fayle any
man, then he shall, or maye be able to set it out, ac-
cording to the abomination and haynousnes ther-
of? Notwithstandynge thys is spoken to the en-
tent, that all men shoulde see whoredome, and lyue
in the

Against adultery.

In the feare of God. God graunt, that it maye not be spoken in bayne. Now wyll I declare vnto you in ordre, with what greuous punishmentes, God in tymes past, plagued adulterye: and howe certayne worldy p̄inces also, dyd punishe it, that ye maye perceave, that whoredom and fornicacion be synnes, no lesse detestable in the sight of God, & of all good men, then I haue hythereto wittered. In the fyfth boke of Moyses we reade, that when mankynd began to be multiplyed vpon the yearth, the men and women gaue their myndes so greatlye to carnall delectacion, and fylthy pleasure, that they lyued without all feare of God. God seynge this their beastlye and abhominable liuyng, and perceyuyng that they amended not, but rather encreased dayly more and more, in their synfull and vncleane maners, repented that he euer had made man: and to shewe how greatly he abhorred adultery, whoredome, fornicacion, and all vnclemes, he made all the fountaynes of the depe yearth, to burste out, and the flusses of heauen to be opened, so that the tayne came downe vpon the yearth, by the spacc of forty dayes, and forty nyghtes, and by thys meanes, destroyed the whole world, and all mankynde, eighte persons onely excepted, that is to saye, Noe, the preacher of righteousnes (as Sainct Peter calleth hym) and his wyfe, his three sonnes, and their wyfes. O what a greuous plague, dyd God cast here vpon all lyuyng creatures, for the synne of whordome: for the which, God toke vengeance, not onely of man, but also of beastes, foules, and all lyuyng creatures. Manslaughter was committed before, yet was not

Gene. vi.

Gene. viii.

U. iij. the

Against adultery.

the worlde destroyed for that , but for whozedome, all the worlde (fewe onely excepte) was overflowed with waters, and so perished: An example worthye to be remembred , that ye maye leatne to feare GOD.

Gene.xix.

We reade agayne , that for the fylthye synne of vncleannes, Sodome and Gomorre, and the other cytyes nyghe vnto them , were destroyed, with fyre and brymstone from heauen , so that there was neither man, woman, chylde , nor beaste, nor yet anye thyng that grewe vpon the pearth, there lefte vndestroyed. Whose harte trembleth not at the hea- ryng of this hystorie? Who is so drowned in whoredome and vncleannes, that wil not nowe for euer after, leauue this abhominable liuyng, seynge that God so greuously punysheth vncleannes , to rayne fyre and brymstone from heauen, to destroye whole cyties, to kyll man, woman, and chylde, and all other liuyng creatures there abydyng, to consume wþ fyre , all that euer grewe ? what can be more manifesst tokenes of Gods wþathe and vengeance against vncleannes, and impuritie of lyfe? Marke this hystorye, (good people) and feare the vengeance of God. Do we not reade also , that GOD dyd smyte Pharaao, and his house, with great plagues, becausse that he vngodly desyred Sara, the wyfe of Abraham: Lykewysc reade we of Abimelech , kyng of Gerar, although he touched her not by carnal knowledge. These plagues and punyshmentes, did God caste vpon fylthye and vncleane persones, before the law was geuen, (the lawe of nature onely reig- nyng in the hartes of men) to declare, howe greate loue

Gene.xiii.

Gene.xx.

Against adultery.

loue he had to matrimonye: and agayne, howe muche he abhorred adulterye, fornicacion, and all vncleanness. And when the lawe that forbade whozedome, was geuen by Moyses to the Jewes, dyd not God commaunde, that the transgessours thereof, shoulde be put to death? The wordes of the lawe be these: Who so committeth adulterye with anye mans wyfe, shal dye the death, bothe the man and the woman, because he hath broken wedlocke wyth his neighbours wyfe. In the lawe also it was commanded, that a damosell and a man taken together in whoredome, shoulde be both stooned to death. In another place we also reade, that God commaunded Moyses to take all the heade rulers, and princes of the people, & to hang them vpon gybbets openly, that euery man might see them, because they eyther committed, or dyd not punishe whoredom. Agayne, dyd not God sende suche a plague emonge the people, for fornication and vncleanness, that they dyed in one daye, three and twenty thousande? I passe ouer for lacke of tyme, many other historyes of the holy Byble, which declare the greuous vengeance, and heauy displeasure of God, agaynst whoremongers, and adulterers. Certes, this extreme punishment appoynted of God, sheweth evidently, how greatly God hateth whoredom. And let vs not doubt, but that God at thys present, abhorreth all manner of vncleanness, no lesse then he did in the olde lawe: and wyll vndoubtedly punishe it, both in this worlde, and in the worlde to come. For he is a God, Psalm v. that can abyde no wyckednes: therfore oughte it to be eschewed of all, that tendre the glorie of God, and

Against adultery.

and the saluacion of theyr awne soules.

I Corin. v.

Lawes deyned
for punishment
of whoredome.

Saint Paule saith: all these thynges are witten for oure example, and to teache vs the feare of God, and the obedience to his holy lawe. For if God spared not the naturall banches, neither wyll he spare vs, that be but graftes, if we commit lyke offence. If God destroyed many thousandes of people, many cyties, yea the whole worlde, for whoredome, let vs not flatter oure selfes, and thinke we shal eschape free, and without punishment. For he hath promised in hys holy lawe, to sende moste greeuous plagues vpon them, that transgresse his holy commandementes. Thus haue we hearde, howe God punisheth the synne of adultery: let vs nowe heare certayn lawes, which the cyuile Magistrates deuised, in dyuers countrys, for the punishment therof: that we maye learne, howe vnclennes hath cuet bene detested in all well ordered cyties and common wealthes, and emonge all honeste persons. The lawe emonge the Lepretians was thys, that when any were taken in adultery, they were bound and caried thre daies through the cytie, and afterward, as longe as they lyued, were they despiced, and with shame and confusyon reputed, as persones desolate of all honestye. Emonge the Locrineysans, the adulterers had bothe theyr eyes thrust ouute. The Romayns in tymes past, punyshed whoredome, sometyme by fyre, sometyme by swourde. If a man emonge the Egyptians had bene taken in adultery, the lawe was, that he shoulde openly in the presence of all the people, be scourged naked with whippes, unto the numbre of a thousande stripes. The woman

that

Agaynst adultery.

that was take with hym, had her nose cut of, where-
by she was knownen euen after, to be an whore, and
therfore to be abhorted of all men. Emong the Ara-
bias, they that were taken in adulterye, had they
heades striken from their bodyes. The Athenians
punyshed whoredome by death in lyke maner. So
lykewyse dyd the Barbarous Tartarians. Emong
the turkes euen at thys day, they that bee taken in
adultery, bothe man & woman, are stoned streight-
wyses to death, without mercy. Thus se we, what
godly actes were devised in tymes past of the high
powers, for the putting awaye of whoredome, & for
the mainteynyng of holy matrimony, & pure couer-
saciō. And the authořs of these actes, were no chri-
stians, but heathen: yet were they so enflamed with
the loue of honestye, and purenes of lyfe, that for the
maintenaunce & conseruaciō of that, they made godly
statutes, suffering neyther fornicaciō, nor adultery,
to reigne in their realmes, unpunished. Christ sayde
to the people: The Antiuites shall ryse at the iud-
gement, with thys naciō, (meanyng the vnsaythal
Iewes) and shal condempne them. For they repeted
at the preaching of Jonas, but bcholde (sayeth he)
a greater the Jonas is here, (meanyng heinselvē), &
yet they repent not. Shall not (thynde you) likewise
the Locrineusians, Arabians, Athenians, with such
other, ryse vp at the iudgement, and condempne vs,
for almuche as they ceased from whoredome, at the
commaundement of man, and we haue the law and
manifest preceptes of God, and yet forsake we not
our filthy conuersacion? Truly, truly, it shalbe ca-
sier at the daye of iudgement, to these Heathen, then

E.S. to vs

Luke. xi

Against adultery.

to vs, except we repent and amende. For althoughe
death of body, semeth to vs a greuous punyshment
in this worlde for whoredome: yet is that payn no-
thyng, in comparison of the greuous tormentes,
whiche adulterers, fornicatours, and all vncleane
persons, shall suffer after thys lyfe. For all suche
shalbe excluded, & shut out of the kingdome of hea-
uen, as s. Paule saith: Be not deceiued, for neyther
whoremongers, nor worshippers of Images, nor
adulters, nor loftelinges, nor Sodomites, nor the-
fes, nor couetous persons, nor dronkards, nor cur-
sed speakers, nor pyllers, shall inherite the kyngdō
of God. And s. Iohn in hys reuelacion saith: that
whoremongers shall haue their parte, with murde-
ters, sorcerers, enchaunters, liars, ydolaters, & such
other, in the lake whiche burneth with fyre & brim-
stone, which is the seconde death. The punyshmente
of the bodye, although it be death, hath an ende, but
the punishment of the soule, which s. Iohn calleth þ
second death, is eueralasting: there shalbe fyre & brim-
stone: there shall be weeping and gnashing of teeth:
the worme, that shall there gnaue the conscience of
the daipned, shall neuer dye. O whose hart distil-
leth not euuen droppes of bloud, to heare, and consy-
dre these thinges? If we tremble and shake at the
hearyng and naming of these paynes, oh, what shal
they do, that shall feele them, that shall suffer them
yea, and euer shal suffer, woldes without ende: god
haue mercy vpon vs. Who is now so drowned in
synne & past all godlynes, that he wyll set more by a
fylthy and stynkyng pleasure, (whiche some passeth
away) then by the losse of eueralasting glory. Againe
who

i. Corin. vi.
Galath. v
Ephc. v

Apo. xxi.

Math. xiii.

Luce. iii.

Agaynst adultery.

who will so geue himselfe to the lustes of the fleshe,
that he feareth no thyng at all the paynes of hell
tyre. But let vs heare howe we maye eschewe the
synne of whoredome and adultery, that we maye
walke in the feare of God, and bee free from those
moste greuous, and intollerable tormentes, whiche
abyde all vncleane persons. To auoyde fornicaciō,
adultery, and all vnclemnes, let vs prouide, that
aboue all thynges, we maye kepe oure hartes pure
and cleane, from all euill thoughtes, and carnal lu-
stes. For if that be once infected and corrupte, we
fall hedlonge into all kynde of vngodlynes. Thys
shal we easly do, if, when we sele inwardly, that Sa-
than oure olde enemy tempteth vs vnto whoredō,
we, by no meanes consente to hys craftye suggesti-
ons, but valtauntly resiste, and withstande hym, by
stronge fayth in the woordē of God, obiectinge a-
gaynst hym alwayes in oure harte, this commaun-
deimente of God: scriptum est, non moechaberis. It is
written, thou shalt not commit whoredome. It shall
be good also for vs, euer to lyue in the feare of God,
and to set before oure eyes, the greuous threatenin-
ges of God, agaynste all vngodly synners, and to
consider in oure mynde, howe fylthye, beastly, and
shoute, that pleasure is, wherunto Sathan moueth
vs: And agayn, how the Payne appoynted for that
sinne, is intollerable, and everlasting. Moreouer, to
vse a temperacie & sobrietie in eatyng & dynkyng,
to eschewe vncleane cōmunicaciō, to auoyde al fyl-
thy company, to flee ydlenes, to delight in readyng
holy scripture, to watche in godly prayers, & vertu-
ouse meditacions: and at all tymes, to exercise some

Remedies
whereby to
auoyde forni-
cation & adul-
terye.

Xij. godly

Against adulterey.

godly trauayles, shall helpe greatly vnto the esches
wynge of whoredome.

And here are all degrees to be monyshed, whe-
ther they be maryed, or unmaryed, to loue chastitie,
and cleenes of lyfe. For the maryed are bounde by
the lawe of God, so purely to loue one an other, that
neyther of them seke any straunge loue. The man
muste onely cleue to hys wyfe, and the wyfe agayne
onely to her husband: they muste so delighte one in
an others compayne, that none of them couit any o-
ther. And as they are bounde, thus to lyue together
in al godlines and honesty, solikewyse is their due-
tyme, vertuously to bryng up their chyldren: and to
proouide, that they fall not into Sathanas snare, nor
into any vncleenes, but that they come pure and
honeste vnto holy wedlocke, when tyme requyseth.
So likewyse ought all masters and rulers to pro-
uide, that no whoredome, nor any poynte of vncle-
nes, be vsed emonge their seruauntes. And agayne,
they that are single, and feele in theiun selves, that
they cannot liue without the compayne of a woman,
let them get wifes of theyr awne, and so lyue Godly
together. For it is better to mary, then to burne.

i. Corin. viii.
And to auoyde fornicacion, saith the Apostle, lette
euery man haue hys awne wyfe, and euerye woman
her awne husbande. Finally, all suche as feele in
themselfes, a sufficiencie and habilitie (throughe the
operacion of Gods spirite) to leede a sole and conty-
nent lyfe, let them prayse God for his gifte, and seke
all meanes possible, to maynteyne thesame: As by
readynge of holy scriptures, by godly meditations,
by continuall prayers, and suche other vertuous
exercises

Agaynst adultery.

exercises. If we all on this wyse wylle endeouour our selfes, to eschewe fornicacion, adultery, and all vncleenes, and leade oure lyfes in all Godlynes, and honestye , seruyng God with a pure and cleane harte, and glorifyng hym in oure bodies , by leadynge an innocent lyfe , we maye be sure , to bee in the number of those , of whome oure sauiaure Chрист speakeith in the Gospell , on this maner :

Blessed are the pure in harte, for they shall see God: to who me alone, be all glory, honour, rule, and power, woldes withoute ende.

A M E N.

Math. v

C. viii

An homelic agaynt contention and baulynge.



Hys daye (good christen people) shalbe declared vnto you, the unprofitablenes, and shamfull vnholyness of contention, stryfe and debate: to the entente, that when you shall se (as it were in a table paynted before your eyes) the euilfaurednes, and deformitie of this most detestable vice, your stomaches maye be moued, to ryse agaynst it, and to detest & abhore that synne, whiche is so much to be hated, and so pernicious and hurtful to al men. But emong all kyndes of contention, none is more hurtfull, then is contention in matters of religion. Eschewe (saith saint Paul) foolish and unlearned questions, knowyng, that they breed strife. It becometh not the seruaunt of God, to fighte or stryue, but to be meke towarde all men. This contention & strife was in saincte Paules tyme, emonge the Corinthians, and is at this time, emonge vs Englishe men. For to many there be, which vpon the Ilebenches or other places, delight to propounde certayne questions, not so muche perteyning to edification, as to vainglory and ostentacion: and so vnsoberly to reason and dispute, that when neyther partie wil geue place to other, they fall to chydynge and contention, and somtyme from hote wordes, to further inconuenience. Saint Paul could not abyde to heare emong the Corinthians, these wordes of discorde or dissencion: I holde of Paule, I of Cephas, and I of Apollo. What would he then say, if he hearde these wordes

1. Timo. i.
1. Timo. ii.

1. Corin. iii.

Of contention.

woordes of contencion: (whiche be now almoste in
every mas mouth) he is a Pharisei, he is a gospeler,
he is of the new sorte, he is of the olde faythe, he is a
new broched brother, he is a good catholique father
he is a papist, he is an heretique. Oh how þ churche
is diuided. Oh how the cyties be cutte & mangled.
Oh how þ coote of Christ, that was without seame,
is all to rent & toerne. Oh body mysticall of Christ
where is that holy & happy vnitie, out of the which,
whosoever is, he is not in Christ? If one membre be
pulled from another, where is the body? If the body
be drawen fro the head, where is the lyfe of the body?
We cannot be toynted to Christ our head, except we
be glued with concord & charitie, one to another. For
he that is not in this vnitie, is not of the churche of
Christ, whiche is a congregacio or vnitie together,
& not a diuision. Sainct Paul saith: that as long i. Cor. iii.
as emulacion, contencion, and factious, be emonge
vs, we be carnal, and walke according to the fleshly
man. And sainct James saith: If you haue bitter James. iii.
emulacion & contencio in your hertes, glory not of
it: for where as contencion is, there is incostancy, &
all euill deades. And why do we not heare s. Paule,
which prayeth vs, where as he might comand vs,
saing: I beseeche you, in þ name of our Lord Jesus
Christ, that you wil speake al one thinge, & þ there
be no dissencion emong you, but that you wil be one
whole body, of one mynd, & of one opiniō in þ truth.
If his desire be reasonable & honest, why do we not
graunt it: if his request be for our profit, why do we
refuse it? And if we list not to heare hys petition of
prayer, yet let vs heare his exhortacio, wher he saith:

I exhorte

Of contencion.

Ephe. viii.

I exhorte you, that you walke, as it becommeth the
vocation, in the whiche you be called, with all sub-
mission and mekenes, with lenitie and softenes of
mynde, bearinge one another by charitye, studiying
to kepe the vnitie of the spirit, by the bond of peace:
For there is one body, one spirit, one fayth, one bap-
tisme. There is (he saith) but one body, of þ whiche
he can be no lively membre, that is at variaunce w
the other members. There is one spirit, whiche ioy-
neth and knitteth all thynges in one. And how can
this one spirit reigne in vs, when we emonge oure
selfes be diuided? There is but one fayth, and howe
can we then saye, he is of the olde fayth, and he is of
the new faythe? There is but one baptisme, and the
shall not all they, whiche be baptised, be one? Con-
tencion causeth diuision, wherfore it oughte not to
be emong christians, whome one faith and baptisme,
ioyneth in an vnitie. But if we contempne saincte
Paules requeste and exhortacion, yet at the least, let
vs regarde hys obtestacion, in the whiche he deeth
very earnestly charge vs, and (as I may so speake)
conoure vs in thys fourme and maner: If there be
any consolacion in Christe, if there be any comforde
of loue, if you haue any communion of the spirite, if
you haue any bowelles of pitie and compassiō, ful-
fill my ioye, beyng all like affected, hauynge one
charicie, beinge of one mynd, of one opiniō, that no-
thyng be done by contencion, or bainglorie. Who is
he, that hath any bowelles of pitie, that wyll not be
moued with these wordes so pithy? whose hart is so
siony, but that þ sworde of these wordes (whiche bee
more sharpe then any two edged swoorde) maye not
cuite

Philip. ii.

Of contencion.

cutte and b^reake a sondre? Wherfore, let vs ende-
uour our selfes to fultil s. Paules ioye, here in thys
place, whiche shalbe at length to our greate ioye in
another place. Let vs so reade the scripture, that by
readynge therof, we maye be made the better liuers,
rather then the mo^re contentious disputers. If any
thyng is necessary to be taught, reasoned, or dispu-
ted, let vs do it with all mekenes, softnes, & lenitie.
If any thyng shall chaunce to be spoken vncomly,
let one beare another's frailtie. He that is faulty, let
hym rather amende, then defend that, which he hath
spoken amisse, lest he falle by contencio, from a foo-
lish errour, into an obstinate heresie: for it is better,
to geue place mekely, then to winne þ victory, with
the b^reach of charitie: which chaunceth, where euery
man will defende hys opinion obstinately. If we be
christen men, why do we not folowe Ch^riste, whiche
saith: learne of me, for I am meke and lowely in
hart. A disciple muste learne the lesson of his schole-
master, and a seruaunt must obey the commaunde-
ment of hys master. He that is wise & learned (saith
s. James) let hym shewe hys goodnes by hys good
conuersacion, and sobernes of hys wylledome. For
where there is envy and contencion, that wylledome
commeth not from God, but is worldly wylledome,
mans wylledome, and deuylishe wylledome. For the
wylledome that comineth from aboue, from the spi-
rit of God, is chast and pure, corrupted with no euil
affeccions, it is quiet, meke and peaccable, abho^r-
inge all desyre of contencio: it is tractable, obediēt,
not grudgyng to learne, and to geue place to them,
that teache better for their reformatiōn. For there

Howe we
shoulde reade
the scripture.

Matth. xii.

James iii.

P.j. shall

Of contencion.

Shall never be an ende of striuinge and contencion; if we contendē, who in contencion shalbe master, & haue the ouerhande: if we shall heape errore vpon errore, if we continue to defend þ obstinately, which was spokē vnaudisedly. For truth it is, that stifnes in mainteyning an opiniō, b̄redeth contencio, braulynge and chiding, whiche is a vice emong all other, most pernicious and pestilent to cōmon peace and quietnes. And as it standeth betwixt two persons & parties, (for no man commonly doth chide with him self) so it comprehendeth two most detestable vices: the one is picking of querelles, with sharpe and cōtentious wordes: the other standeth in froward answering, and multiplying euil wordes againe. The first is so abominable, that saincte Paule saith: If any þ is called a brother, be a worshipper of ydols, a brauler, or piker of querels, a thete or an extorcior, with hym that is such a man, se that ye eate not. Now here considere that saincte Paule numb̄zeth a scolder, a brauler, or a picker of querels, emōg thiesces and ydolaters: and many tymes commeth lesse hurt of a thief, then of a raylyng tongue: for the one taketh away a mannes good name, the other taketh but hys richesse, which is of muh lesse value & estimation, then is hys good name. And a thief hurteth but him, from whom he stealeth: but he that hath an euill tongue, troubleth al the towne where he dwelleth, & sometyme the whole countrey. And a raylynge tongue is a pestilence so full of contagio, that sainct Paule willeth christian men to forbear the cōpany of such, and neyther to eate nor drynke with them. And where as he will not, that a Christian woman shoulde

i. Cor. v.

Agaynst que-
rell pickinge.

i. Cor. vi

Of contencion.

shoulde forſake her husband, althoſh he be an in-
fidele, nor that a chriftian ſeruaunt ſhould departe,
from hys maſter, whiche is an inſidle and Heathē,
and ſo ſuffre a chriftian man to kepe company with
an inſidel: yet he forbiddeth vs to eat or drinke with
a ſcolder, or a querel picker. And also in þ. vi. chapt. i Cor. vi.
to the Cor. he ſat eth thus: Be not deceyued, for nei-
ther fornicatoꝝ, neither worſhippers of ydols, ney-
ther thiefeſ nor dronkards, neither curſed ſpeakeſ
ſhall dwelle in the kyngdom of heauē. It muſt nedes
be a great fault, that doeth moue & cauſe the father,
to diſherite hys natural ſonne. And how ca it other-
wiſe be, but that this curſed ſpeakynge, muſt nedes
be a moſt daipnable synne, the whiche doeth cauſe
God, our moſte merciſul & louing father, to depriue
vs of hys moſte blesſed kyngdō of heauē. Agaynſt ward answer
the other synne, that ſtaudeth in requiting taunt for
taunte, ſpeaketh Chriſte himſelfe: I ſaye unto you
(ſaieth oure ſauior Chriſte) reſiſte not euill, but loue
your enemis, and ſay well by them, that ſaye euill
by you, do well unto them, that do euill to you, and
praye for them, that do hurte and pursue you, that
you maye be the chyldren of your eather, whiche is
in heauen, whoo ſuffereth hys ſunne to ryſe, bothe
upon good and euill, and ſendeth hys rayn bothe to
the iuste and vniuste. To thys doctryne of Chriſte,
agreeth very well the teaching of ſaint Paul, that
electe vefell of God, who ceaſeth not to exhorte and
call upon vs, ſaiyng: blesſe them that curse you,
blesſe (I ſaye) and curse not, recompence to no man
euill for euill, if it be poſſible (asmuche as lieth in
you) lyue peaceablye with all men.

Agaynſt froſ
ward answer
ryng.
Matth. v.

Roma. xii.

v.ij.

Dearely

Of contencion.

Deu. xxii.
Dearlē beloued auenge not youre selfes, but rather geue place vnto wrath, for it is written : vngaeunce is myne, I will reuenge saith the Lord. Therfore, if thyne enemye honger, fede hym, if he thirst, geue hym drinke, be not ouercome with euill, but ouercome euil with goodnes.

In obiection. Woordes of s. Paule. But they that be so full of stomacke, and sette so muche by them selves, that they may not abyde so muche as one euill woorde to bee spoken of them, peraduerture wyll saye: if I be euil reviled, shal I stād stil like a goose, or a foole, with my finger in my mouth? Shall I be such an ydiot & diserde, to suffre cuery man to speake vpō me, what they list, to rayle what they liste, to spewe out al their venyng against me, at their pleasures? Is it not conuenient, that he that speaketh euill, shoulde be answered accordingly? If I shall vse this lenitie and softnes, I shal both encrease intne enemies frowardnesse, and prouoke other to do lyke. Suche reasons

In aunswere make they, that can suffre nothyng, for the defence of their impacience. And yet, if by froward aunsweryng to a froward persone, there were hope to redy his frowardnesse, he shoulde lesse offend, þ should so aunswere, doyng the same not of yxe, or malice, but onely of that intent, that he that is sooo frowarde or malicious, may be refourtmed. But he that can not amende another mans faulfe, or cannot amende it without hys awn faulfe, better it were þ one shoulde perishe, then two. Then if he cānot quiete hym with gentle woordes, at the least let hym not folowe him, in wicked & uncharitable woordes. If he can pacifie him with suffering, let hym suffre; & if not, it is better to suffre

Of contencion.

to suffre euil, then to do euil, to saye wel, then to say euill: for to speake well agaynst euill, commeth of the spirite of God, but to rendre euill for euill, commeth of the contrary spirite. And he that cannot tempor ne rule hys awn yze, is but weake and feble, and rather more lyke a woman or a child, then a stronge man. For the true strength and malines, is to ouercome wrath, and to despise iniury, and other menes folishnes. And besides this, he that shall despise the wronge dooen vnto hym by his enemye, every man shall perceyue, that it was spoken or doen withoute cause, where as contrary, he that doeth fume & chafe at it, shall help the cause of hys aduerlary, geuyng suspicion that the thing is true. And so in goynge about to reuenge euil, we shew our selfes to be euil, and while we will punysh and reuenge another manes foly, we double and augment our awne foly. But many pretenses fynd they, that be wilful, to colour theyr impaciece. Myne enemy (saye they) is not worthy to haue gentle wordes or deedes, beyng so ful of malice, or frowardnes. The lesse he is worthy, the more arte thou allowed of God, the more arte thou commended of Christe, for whose sake thou shoulde render good for euyll, because he hath commaunded the, & also deserued that thou shouldest so do. Thyne neighbour hath peraduerture with a worde offended the: call thou to thy remezaunce, with howe many wordes & dedes, how greuously thou hast offended thy lord God. What was man, when Christe dyed for hym? Was he not hys enemye, and vnworthy to haue hys fauor and mercye? Euen so, with what gentlenes & pacience doeth he forbeare, & tol-

Of confencion.

lerate the, although he is dayly offendēd by the:
For geue therfore a lighte trespass to thy neigbo:,
that Christ maye for geue the, many thousandes of
trespasses, which arte every daye an offendōr. For if
thou for geue thy brother, beyngē to the a trespasser,
then hast thou a sure signe and token, that God wyl
for geue the, to whom all men be debtors or trespass-
ers. How wouldest thou haue God merciful to the,
if thou wylt be cruell vnto thy brother? Canste thou
not find in thyne hart to do that towardes another,
that is thy felowe, which God hath done to the, that
arte but hys seruaunt? Ought not one sinner to for-
geue another, sayng that Christ which was no syn-
ner, did praye to hys father for them, that withoute
mercy and dispitfully put hym to death? Who, whē
he was reviled, did not vse revilyng wordes again,
and when he suffred wrongfully, he did not threate,
but gaue all vengeance, to the iudgemente of hys
father, whiche iudgeth rightefullly. And what cra-
kest thou of thy hed? If thou labōr not to be in the
body, thou canste be no membre of Christ: if thou fo-
low not the stappes of Christ, who (as the Prophete
saith) was led to death like a lambe, not openyngē
hys mouth to revilyng, but openyng hys mouth to
praiyng for them that crucified hym, saynge: Fa-
ther, for geue them, for they cannot tel what they do.
The whiche exāple, anone after Christ, saint Ste-
phin did folow, and after saint Paule: We be euill
spoken of (saith he) and speake well, we suffre perse-
cucion & take it pacietly: Men curse vs, & we gently
entrete. Thus s. Paul taught that he did, & he dyd
that he taughte: Blesse you (sayeth he) them þ perse-
cute

i. Peter. ii.

Efes. viii.

Luke. xxiii.

Actes. viii.
i. Cor. iii.

Of contencion.

cute you, blesse you, & curse not. Is it a great thyng
to speake wel to of & thynē aduerteray, to whō Ch̄ist
doth comāud the to do wel: Dauid whē Seinei dyd
call him al to naught, did not chide agayn, but saide
paciently: suffre hym to speake euil, it perchaunce the
Lōde will haue mercy on me. Hystories be full of
examples of Heathen men, that toke vety mickely,
bothe opprobrious wordes, & iniurious dedes. And
shall those Heathen men, excel in pacience, vs þ pro-
fesse Ch̄ist, the teacheſt & examp'e of all paciēce? Li-
sander when one did rage agaynst him, in reuilinge
of him, he was nothing moued, but laid: go to, go to,
speke agaynst me as much, & as oft as thou wilt, and
leauē out nothyng, if perchaunce by thys meanes
thou maileſt diſcharge the of those naughtie thyn-
ges, with the which it semeth, that thou arte full la-
den. Many men speake euill of all men, because they
can ſpeakē wel of no man. After this ſorte, thys wyſe
man auoyded from hym, the iniurious wordes spo-
ken vnto hym: imputyng and laying them to the na-
turall ſickenes of hys aduersary.

Percykes, when a certayne scolder, or a raylyng fe-
lowe dyd reuile him, he auswered not a word again,
but went into a galery, and after toward night, whē
he wente home, thys scolder folowed hym, ragyng
ſtill more and more, because he ſawē the other to ſet
nothyng by hym. And after that he came to hys ga-
te, (beyng darke night) Percykes commaunded one
of hys ſeruaüres to light a torche, & to bryng þ scol-
der home to his awn house. He did not only w quiet-
nes ſuffre thys brawler paciently, but also recōpēſed
an euil turne with a good turne, & þ to hys enemye.

Is it

Of contention.

Is it not a shame for vs that professe Christe, to be worse then heathen people, in a thynge chichly perteyning to Christes religion? Shall Philosophie perswade them more, then Gods woordc shall perswade vs? Shall natural reason preuaile more with them, then religion shall do with vs? Shall mans wisedome leade them to that thyng, whereunto the heauenly doctryne cannot leade vs? What blyndenesse, wilfulness, or rather madnesse is this? Very cles beyng prouoked to angre with many contumelious wordes, aunswered not a worde. But we stirred but with one little woerde, what tragedies do we moue? How do we fume, rage, stampe, and stare like madde men? Many men of euery trifle, will make a great matter, and of the sparke of a litle woerde, wyll kindle a great fyre, takyng all thinges in the worse parte. But how muche better is it, and moze lyke to the example and doctryne of Christe, to make rather of a great faulte in our neighbour, a smal fault, reasoning with our selfes after this sort. He spake these wordes, but it was in a sodaine heate, or the drinke spake them, & not he, or he spake them at the motion of some other, or he spake them, beyng ignorant of the mōe me frō truth: he spake them not agaynst me, but agaynst querel pickig hym whome he thoughte me to be. But as touching euill speakyng, he y is ready to speake euyl against other men: fyſte lette hym examyne himself, whether he be faultlesse and cleare of the faulte, whiche he fyndeth in an other. For it is a shame, when he y blameth an other for any faulte, is giltpe hymselfe either in the same faulte, eyther in a greater. It is a shaine for hym that is blynde, to call an other ma blynde,

Of contencion

man blynde: and it is more shame for hym that is whole blynde, to call hym blinkerd, that is but pore blynd. For this is to se a strawe in another mannes iye, whe a man hath a blocke in his awne iye. Then let hym considre, that he that vseth to speake euill, shal commonly be euil spoken of again. And he that speaketh what he will for his pleasure, shalbe compelled to hear that he would not, to his displeasure. Moreover, lette hym remembre that saiyng, that we ~~Math. xii.~~ shall geue an accompte for euery idle woord. How muche more then shall we make a reconyng for our sharpe, bitter, braulyng, & chidynge woordes, whiche prouoke our brother to be angery, & so to the breach of his charitie. And as touchyng euill aunsweryng, although we be neuer so muche prouoked by other mennes euill speakyng, yet we shall not folow their frowardnes by euill aunsweryng, if we considre, that anger is a kynde of madnesse, and that he whiche is angery, is (as it wer for þ tyme) in a phenesly. Wherfore, let hym beware, least in his fury he speake any thyng, whereof afterward he mate haue iuste cause answering. Reasons to move menne frō froward answering.

And he that will defende that anger is no fury, but that he hath reason, euen when he is moste angery, then let hym reason thus with himself, when he is angery. Now I am so moued and chaked, that within a little while after, I shalbe otherwaies minded: wherfore then should I now speake any thyng in mine anger, whiche hereafter, when I would faineest, cannot be chaunged: Wherfore shall I do any thyng now, beyng (as it wer) out of my witte, for the whiche, whe I shall come to my self again, I shalbe very sadde: Why doth not reason? Why dooth not

Of contencion

godlinessse: Yea, why doth not Christ obtein þ thyng
now of me, whiche hereafter, tyme shall obtein of me?
If a man be called an adulterer, vsurer, drunkarde,
or by any other contumelious name, let hym consi-
der earnestly, whether he be so called truly or falsly:
if truly, let hym amende his fault, that his aduersa-
tie maie not after, worthely charge hym with suche
offences: if these thynges be laid against him falsly,
yet let hym consider, whether he hath geuen any oc-
casyon, to be suspected of suche thynges, & so he maie
bothe cut of that suspicion, wherof this flaunder did
arise, and in other thynges shall liue more warely.
And thus vsyng our selfes, wee maie take no hurte,
but rather muche good, by the rebukes & flaunders
of our enemie. For the reproche of an enemy, may be
to many men a quicker spurr to the amendement of
their life, then the gentle monicion of a frend. Phil-
lippus the kyng of Macedony, when he was euill
spoken of by the chiese rulers of the citee of Athens,
he did thake them hartely, because by theim, he was
made better, bothe in his woordes and deedes: for I
studse (saied he) bothe by my saynges and doynge
to proue theim liars. This is the best waie, to refell
a mannes aduersary, so to liue, that all, whiche shall
knowe his honestie, maie beare witnesse, that he is
flaudered unworthely. If the faulte whereof he is
flaudered, be suche, that for the defence of his hone-
stie, he must nedes make aunswere, yet let hym aun-
swere quietly and softely, on this fashion, that those
faultes be laid against hym falsly. For it is truth þ
Proverb. xv. the wiseman saith: a soft aunswere asswageth anger,
and a hard and sharpe aunswere doth stirre vp rage
and

Of contention

A fury. The sharpe aunswere of Nabal, did prouoke i. Regum. xv.
Dauid to cruel vengeaunce, but the gentle wordes
of Abigaill, quenched the fire again, that was all in
a flamine. And a speciall remedy, against malicious
tongues, is to arme our selfes with pacience, meke-
nes, and silene, least with multiplying wordes with
the enemy, we bee made as euill as he. But theri that
cannot beare one euil worde, peraduenture for their
awne excusacion, wil alledge that, whiche is writte:
he that despiceth his good, name is cruck. Also wee
read: aunswere a foole, accordyng to his foolishnesse. In obiection.
And our Lorde Iesus did hold his peace, at certain
euil saynges, but to some, he aunswered diligently.
He heard men call him a Samaritain, a carpenters
sonne, a wine drinke, and he helde his peace: But
when he heard them saie, thou haste a devill within
thce, he aunswered to that earnestly. Truthe it is in In aunswere
deede, that there is a tyme, when it is conuenient to
aunswere a foole accordyng to his foolishnesse, least
he shoulde seme in his awne concept to be wise. And
sometyme it is not profitable to aunswere a foole, ac-
cordyng to his foolishnesse, least the wise manne bee
made like to þ foole. When oure infamie is ioyned
with the perill of many, then is it necessarie, in aun-
sweryng, to be quicke and ready. For we reade that
many holy men of good zeales, haue sharpely and
fiercely, both spoken and aunswered tyrauntes and
euil men: whiche sharp wordes, proceeded not of an-
ger, rancoȝ, or malice, or appetite of vengeance, but
of a fetuet desire to bryng the to the true knowledge
of GOD, and from vngodly liuyng, by an earnest
and sharpe obiurgacion and chidynge. In this zeale
Z.ij. saint

Of contention

Matth.iii.

Galathi.ii.

Titus.i.

Philip.iii.

Matth.xxii.

Matth.xvi.

Actes.xii.

Actes.v.

Ihon.ii.

Exod.xxii.

Saint Ihon Baptiste called the Pharisēis, Adders
broode, and s. Paule called the Galathians fooles,
and the men of Crete he called liars euill beastes, &
soggishe bellies, & the false Apostles, he called dog-
ges and craftie workeinen. And this zeale is godly,
and to be allowed, as it is plainly proued by the e-
xample of Christ, who although he wer the fountain
and spryng of all mekenesse, gentilnes and softnesse:
ye he calleth the obstinate Scribes and Pharisēis,
blynd guydes, fooles, painted graues, Hypocrites,
serpētes, adders brode, a corrupte and wicked gene-
raciō. Also he rebuketh Peter egerly, saiyng: go be-
hind me sathan. Likewise S. Paule reproueth Eli-
mas, saiyng: O thou full of all craft, and guile, ene-
mie to al iustice, thou ceasest not to destroy the right
waies of God: and now lo, the hande of the lordē is
vpon thee, and thou shalt be blynde, and not se for a
tyme. And s. Peter reprehēdeth Ananias very shar-
pely, saiyng: Ananias, how is it that sathan hath fil-
led thy harte, that thou shouldest lye vnto the holy
ghost: This zeale hath been so feruent in many good
men, that it hath stirred them not onely to speake bit-
ter and eger wordes; but also to do thynges, whiche
might seme to some, to be cruell, but in deede, ther be
very iuste, charitable, and Godly, because ther were
not doen of ire, malice or contentious mynde, but of
a feruent mynd to the glory of God, and the correc-
tion of synne, executed by men, called to that office.
For in this zeale, our Lorde Jesus Christ did driue
with a whippe, the biars and sellers out of the tem-
ple. In this zeale, Moses brake the two tables, whi-
che he had receiued at Gods hand, when he sawe the
Israelites

Of contencion

Israelites daunsyng aboute a calfe , and caused to
be killed . xxiii . M . of his awne people . In this zeale Num . xxv .
Phinees the sonne of Eleasar , did thruste throughe
with his sword , zainbry and Cozby , whom he found But these ex-
together ioyned in the act of lechery . Wherefore now ples are not
to returne again to contentious wordes , and speci- of every body
ally in matters of religion , and Gods worde (which but as men be
would be vsed with all modestie , sobernesse and cha- called to of-
ritie) the wordes of s . James ought to be well mar- fice and set in
tencion riseth al euill . And the wise kyng Salomon Prover . xxi
saith : honor is due to a manne that kepereth hymself
frō contencion , and all that mingle themselves ther-
with , bee fooles . And because this vice is so muche
hurtefull to the societie of a common wealthe , in all
well ordred cities , these common braulers and skol-
dets , bee punished with a notable kynde of pain : as
to bee sette on the cokyngstole pillery , or suche like .
And thei be vñworthy to liue in a common wealthe ,
the whiche do as muche as lieth in theim , with brau-
lyng and skoldyng , to disturbe the quietnes & peace
of the same . And whereof commeth this contencion ,
srief , and variaunce , but of pride & vain glory ? Let i . Peter . vi .
vs therefore humble oure selfes vnder the mightie Luke . i .
hande of God , whiche hath promised to reste vpon
them , that bee humble and lowe in spirite . If we bee
good and quiete Christian men , let it appere in our
speache and tongues . If we haue forsaken the deuil
let vs vse no more deuillish tounques . He that hath
been a railyng skolder , now let him be a sober coun-
sailour . He that hath been a malicious flaunderor ,
nowe let hym bee a louyng comforter . He that hath
been

Of contencion

been a bain raiter, now let him be a ghostly teacher. He that hath abused his tongue in cursyng, now let him vse it in blesyng. He that hath abused his tong in euill speakyng, now lette hym vse it in speakeyng well. All bitternesse, anger, railing, & blasphemy, let it be auoyded frō you. If you may, & it bee possible, in nowise be angery. But if you maie not bee cleane voyde of this passion, then yet so temper and bridle it, that it sturre you to contencion and braulyng. If you be prouoked with euil speaking, arme your self with pacience, lenitie, and silence, either speakeyng nothyng, or els beyng very soft, meke and gentle in aunsweryng. Quercome thine aduersaries with benefites and gentlenes. And aboue all thynges, kepe peace and vnitie, bee no peace breakers, but peace makers. And then there is no doubt, but that God, the auctor of conforte and peace, will graunte vs peace of conscience, and suche concord and agremēt, that with one mouthe and mynde, wee maie gloriſie God, the father of our Lorde Iesus Christe: to whom bee all glory now and euer. Amen.

After shal folow Homelies, of fastyng Praiynge, Almose dedes: of the Natiuitie, Passion, Resurreccion, & Ascencion of our savior Christ: of the due receiuyng of his blessed body and bloud, vnder the forme of bread & wine: against Idlenesse, against Gluttony and drukennesse, against Coueteousnesse, against Enuy, Ire and malice with many other matters, aswell fruitlefull as necessarie, to the edifyng of Christian people, and the increase of Godly liuyng. Amen.

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